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DOCTRINES AND ORDINANCES

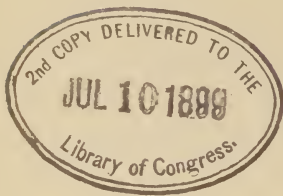
OF THE

NEW TESTAMENT



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Bible Handbooks for Young People

VII

DOCTRINES AND ORDINANCES

OF THE

NEW TESTAMENT

BY

O. P. EACHES, D. D.

"

"The opening of thy words giveth light"

—Ps. 119 : 130

PHILADELPHIA

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PREFATORY NOTE

It has been said that if Shakespeare were to stand among us we would all rise, as a tribute to his genius. If Jesus were to appear among us we would fall before him in worship, as Thomas did of old. This would be our fitting posture. This age has been prolific in lives of Christ, and in truth every age needs to study over again his life. What he was we are to be. What he said we are to believe. What he commands we are to do. What he thought we are to think over again.

Christian doctrines are simply Christ's conceptions expressed in an orderly way. Christian Ordinances are Christ's institutions for his church. The Christian life and the Christian church must rest upon the foundation of the New Testament teaching. On the mount of Transfiguration the disciples saw Jesus only. In this little work may Jesus only be seen, his voice only listened to. It is written that in the minds of our young people there may be clearness of thinking, that it may lead to a renewed study of the New Testament itself and to an acquaintance with the fuller discussions on these topics in the standard works of theology.

O. P. E.

HIGHTSTOWN, N. J.

“To this end am I come into the world, that I should bear witness unto the truth”—Jesus

“Sound in faith”—Paul

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DOCTRINES AND ORDINANCES

CHAPTER I

GOD, HIS EXISTENCE AND NATURE

IF there is no God there can be no Saviour, no revelation, no guiding hand in the world, no future life. The Bible begins, not by proving his existence, but by assuming it. There must be a God before there can be a Bible or Christianity or church (Gen. 1 : 1).

1. *What is Meant by God?* He is that personal being, intelligent, having all wisdom, goodness, and holiness, eternal in duration, boundless in all his qualities, who was before all things and is above all things.

It matters not by what name he be called, whether Jehovah by the Jews, or God by ourselves, provided there be a right view of his nature. Our views of God will largely influence our belief and life. If God be untruthful, as the people of India represent some of their gods to be, his promises cannot be depended on. If he cannot foresee events, he cannot control affairs among men.

2. *Proofs of his Existence.* a. Men are so constituted that they must believe that effects are produced by causes ; it is a foundation principle of our nature. The world and life and men began to be ; there must have been a cause ; that cause we call God. The existence of God throws light upon the creation, upon man's existence, and satisfies the reason. However far we go back into the past, that First Cause lying back of all causes we call God. b. The evidences of de-

sign and adaptation call for a designer, one who thought these things over. The eye, with its adjustments, is finer than any telescope. The air and lungs are adapted to each other. The air is composed of three elements, hydrogen, oxygen, and nitrogen. Who adjusted these unthinking gases together? It must always have been so, or they must have mixed themselves by chance, or some one must have planned it. *c.* All peoples believe in some higher power. There has never been found a nation of atheists. The human mind is so made that it has always looked upward. Man is a worshipping creature. It cannot be that the instinct of the entire race, in all ages, would be deceptive.

3. *His Personality and Qualities.* We know that God is a person, not a power or force. A law cannot think. God has intelligence, will, planning power. He is self-existent; it is unthinkable to regard him as beginning to be. God is the unbegotten being. He is almighty and all wise; the universe widening under the telescope shows this. He is spirit as opposed to matter; idolatry is, therefore, unreasonable. He has all knowledge and is everywhere present. He is one God, as opposed to many. It is impossible to think of two infinite beings. The same laws existing throughout the universe reveal one mind and this view satisfies the reason and makes polytheism unreasonable.

The crowning qualities of God are his holiness, justice, and goodness. The existence of a moral nature in us shows that there must be one, in a larger measure, in the author of our being. Many events in the Bible reveal his holiness. His patience and long-suffering, waiting for man to develop character, sometimes make men forget his holy character. God has constantly been manifesting himself in a clearer light. He revealed himself first as the Mighty God, finally as the Father. The New Testament presents him, not as a God who *has* love, but as a God who *is* love. We know

that God is, though we cannot fully comprehend him. God is made known to us through Jesus Christ ; the more we know of Christ, the more we know of God (John 1 : 18).

4. *Distinctions in the Godhead.* From revelation we learn that there are distinctions in the Godhead whereby we say Father, Son, Holy Spirit.

This doctrine we should not know from nature or reason. Jesus speaks of the Father who sent him, prays to him in his earthly ministry, speaks of the Spirit coming in his name to carry on his work. The Father says I, Jesus says I, the Spirit witnesses to Jesus. The Father is worshiped as God ; Jesus was worshiped as God ; the Holy Spirit is clothed with the attributes of the deity. This distinction in the Godhead is called the Trinity. Though the word is not found in the Scriptures the teaching is plain. It is a teaching above reason, but not contrary to reason. In one sense there is a unity, in another sense there is a trinity. There are accepted beliefs about ourselves that we do not understand ; the union of body and soul is utterly incomprehensible. That there should be mysteries about God's nature seems reasonable. If we could completely understand God he would not in reality be God.

We must accept some teachings on the authority of Jesus Christ. These distinctions are real and eternal ; they are not simply different manifestations of the same person. They become manifest in the work of salvation. The Father sends the Son ; the Son dies for us ; the Spirit leads to Jesus. Jesus is God revealed, the Spirit is God revealing (Eph. 2 : 18 ; Matt. 28 : 19).

5. *God's Creative Work.* The universe is God's handiwork. All nature bears witness to the Godhead (Rom. 1 : 20).

The study of the laws of nature should lead to a reverence for God. In whatever way God worked, whether by distinct creative acts or through long processes working out higher beings from lower, it was all God's work. We do not throw

aside the necessity for God if we happen to discover his ways of working. God the creator is God the upholder.

6. *Man Made in God's Image.* Man is the highest creative act of God in the seen universe. There is a great gulf between living and unliving things. There is a great gulf between man and all other living things. There is in man a wideness in the intellectual powers, in the ability to trace events to causes, in the possession of a moral nature. Man was created in the image of God (Gen. 1 : 26).

Like God he has a personal consciousness, the power of self-determination, activity in view of motives, a likeness in moral nature. In body related to the animals about him, he was in mind and character bound in kinship to God. He was made upright, not inclined to evil, inclined to good. He ought to have kept himself in harmony with God. It was not possible for any power outside of himself to force him to do wrong. If he had remained in harmony with God there would have grown up a character fixed in holiness. At his creation man delighted in fellowship with God. God, as a Holy Father, places no stumbling-blocks in a man's way, though he permits man to work out his own heart.

7. *Man under God's Government.* God works in orderly ways. He has established laws for the physical world. He can control nature absolutely. God is not bound by his own laws, but he works through them. God has moral laws for moral beings. These laws represent what is fitting for creatures having relations with a supreme and holy God. These laws are not arbitrary, changeable at will, but represent God's unchangeably holy nature. Every created being is under obligation to be obedient and holy. The will of God is made known partly in our moral nature. There is a law written on the heart (Rom. 2 : 15). There is a conscience that speaks for God, though sometimes indistinctly. There have been, in various ways, revelations of God's will. The Bible is a record of these revelations.

There is a growth in these manifestations of God's will. The New Testament has a higher standard of requirement than the Old Testament. Some things once permitted are now forbidden. In the life of Jesus we have the highest revelation of God's will. God requires not simply the outward conformity to the law, but the willing spirit. Every being in the universe is under the instant obligation to serve God. God is at once creator, upholder, father, counselor, friend, sovereign. Nature obeys God and asks no questions. Men are treated as moral beings; they are placed under commands; they are plied with motives; they are counseled; they are placed under holy influences; penalties are affixed to violated laws (Isa. 1 : 18). God desires the welfare of all his creatures. God is a benevolent being to an infinite degree. It is the duty of every man to say, "Thy will be done." God's desires are man's laws. Laws require obedience; obedience brings blessings, disobedience brings penalties. This great God lives to-day. He is near to us, he thinks of us, he desires our welfare. How the thought of him should fill us with reverence and love, should drive away all wickedness from the heart and lead to holiness! The sins of men cut him to the heart (Gen. 6 : 6). We may live to bring gladness to his heart (Heb. 11 : 5).

God has plans, wide and far-reaching. As a supreme intelligence he has plans and purposes worthy of himself. Men are consciously free; God has respect to this human freedom. The two exist side by side—they do not destroy each other. We pray to God to influence ourselves and others. We cannot deny God's sovereignty; that would be to dethrone God. We cannot deny our own conscious free acting, in view of motives, for that would reduce us to the level of things moved by some higher power. We are most free when we gladly submit ourselves to the doing of God's will. To be a slave of God is to have real freedom.

8. *Mistakes About God.* a. *Atheism*, the denial of God's existence, is a fearful mistake. It sometimes arises from the dislike of the heart to God's holiness. Atheism does not drive God out of his world; it simply closes the heart to his coming in (Ps. 14 : 1). b. *Deism* is the admission

of God's existence, but the denial of any special revelation from him. It finds no place for a divine Christ. If God be a Father and counselor, it would not be strange if he were to make his will more fully known than it is revealed in nature. *c. Pantheism* makes everything a part of God, thereby in reality denying the personality of God, the freedom of man, and the existence of sin. We are completely dependent upon God, but we are consciously separate from him. *d. Agnosticism* denies that we can be sure that God exists. It may be known that God is, even though it remains that God will always be unknowable in the fullness of his person. *e.* It is a mistake to put laws or forces in place of God; they cannot think or love. A law is not a force in itself, it is simply God's method of working. It is a mistake to think of God as subject to the limitations that surround us. It is a mistake to think that we can entirely comprehend God's laws or nature. There are in reality no false gods in the sense of distinct personal beings. There is one true God, but there may be many false conceptions of him. There is little probability that we shall have utterly wrong conceptions of God; there is great danger that while admitting his existence we may live forgetful of his claims. Knowing about God, we must know him (Phil. 3 : 10). It is a mistake to think that there can be any conflict between the teachings of nature and revelation, for God is the author of both. Both must agree. We must not confound the inferences which men draw from their study of nature with the specific declarations of the written revelation.

SUMMARY.

The existence of God is presupposed in revelation.

1. God is the original, uncreated cause of all things.
2. The existence of God explains the existence of the world and man, the adaptations in nature, the moral nature in man. Almost all men admit that God is.

3. God is a person, intelligent, one, wise, good, patient, almighty, everywhere present, eternal in his duration.
4. There is one God, a tri-une God.
5. God created all things; he is now the preserver and upholder of all things.
6. Man was created in the image of God; he is the only creature that can look up into God's face.
7. God is sovereign; his holy will is therefore our supreme law. He upholds nature, he controls events, he guides his children, he hears prayer.
8. Atheism, Deism, Pantheism, Agnosticism, are mistakes. We must know God, though we can never entirely comprehend his laws or his nature.

BOOKS FOR FURTHER STUDY.

Strong's "Systematic Theology," pp. 29-220; Pendleton's "Christian Doctrines," Chap. I., III., IV., VII., IX.; Hodge's "Popular Lectures on Theology"; Paley's "Natural Theology"; Diman's "Theistic Argument"; Bailey's "Word and Works of God."

CHAPTER II

MAN'S CONDITION IN SIN

THERE came a testing to the created man. The angels had been tested; some stood, some fell (Jude 6). There must be a testing that character may be formed; man must change his innocence into holiness. How long he stood in his integrity we may not know. God might have made a machine that could do no wrong, but he made a man with the conscious power of choice. To God's "You ought," he made reply, "I will not." He thus introduced sin into the world. Through voluntary transgression he violated God's expressed law. He did not stumble into a mistake, he willfully did a wrong. It is not possible to explain clearly how sin arose, how it could spring up in an innocent nature. All sin is unreason and mystery. Of this we may be sure, that it did not have God for its author. Sin is sin because it is against God (James 1 : 13).

1. *Man Became a Sinner.* Through disobedience he changed his relationship to God. He broke away from his allegiance to God. His heart became a guilty heart. The act of sin could not be undone or forgotten. He remained a being who had consciously done wrong. His nature had become a sinful nature. There grew up in his heart an abiding dislike to God and a fixed disloyalty. There was a permanent alienation of the heart from God.

He could never again be more than a repentant sinner. The entire nature suffered, the intellect, the will, the judgment, the affections. The product of the work of man's will was a sinful man. There ought to have been an up-

ward growth into a fixed holiness, a character like God's own, but here was a fall. It was not a mistake, a fall upward, a necessary consequence of the limitations of man's nature, but a fall downward, a disaster, a crime. He had changed innocence into sinfulness, a fellowship with God into a voluntary hiding from his presence. The will, which is the very man himself, was permanently alienated from God ; it did not side with God.

2. *The Race Became Sinful.* Adam did not stand alone. By virtue of his position he was the head and father of the race. A brick stands alone, by itself ; but trees, animals, and men are joined together in a race unity. As a result of this sin, the race of men as they grow into years of consciousness become sinners. There must be something back of the outward life that occasions this uniformly sinful experience. There is a nature, a disposition, that lies underneath and back of the outward life ; what is in the nature comes out in the life. There is a bias, a tendency toward sin, a nature that develops into a personal unrighteousness. No one is guilty of Adam's sin ; he alone is responsible for that. Men are condemned, at last, for their own sin. But each one inherits a nature that develops into a personal sinfulness.

The Scriptures teach that the sinful condition of the race springs from the race connection with Adam (Rom. 5). Reason also teaches that there must have been a moral estrangement from God to account for the race character of sinfulness. Everywhere we see the effects of heredity, the consequences of each life passing on to the next generation to help or to hinder. Sinfulness does not come from contact with each other, it is not contagious like a fever. If a man should grow up alone he would develop sinfulness. Underneath each life is a nature, this nature is weakened and perverted. Scriptures and reason show the existence of a holy God and a race of unholy men.

3. *What is Sin ?* The word rendered sin means a missing of the mark. Sin is a coming short of God's require-

ments ; sin is transgression, a going beyond permissible boundaries ; it is iniquity, a lack of equity, of parallelism with God's will ; it is a wrong, a distortion or twisting of the right. It is not a necessary step in man's development into holiness. It is not good in the making, a kind of imperfect goodness.

It is sin because it is a rebellion against God's law. It is lawlessness ; it finds its very existence in antagonism to God. It wrongs God of the obedience due to him. In itself and in all its tendencies wrong-doing is evil and injurious, though God may pardon the repentant sinner and overrule the evil so as to bring good out of it. Sin everywhere is evil, because it is against the will of a good and holy God. Sin means a broken law, a grieved God, an unholy nature, a guilty soul. There are sinful acts because there is a sinful nature. Not every sin is an outward act, envy and kindred sins may not pass outside the heart. Sins may vary in grade according to the light given (Luke 7 : 48). It is needful to have right views of sin. If it is only a mistake, or a disease, or a necessity of our nature, or a trifling thing, the necessity for a divine Saviour passes away.

4. *Proofs of Sinfulness.* The existence of wickedness in the world shows how widespread is the existence of sinfulness. Paul gives in Rom. 1 : 29-31 twenty-three kinds of wickedness. The Bible teaches that all men are sinners ; it makes no exceptions (Rom. 3 : 23). The best men are imperfect men. Jesus teaches that all have sinned. He came to save all, to save because they are lost (Luke 19 : 10).

He urges repentance upon all men because all have sinned. He teaches that all need a radical change in heart (John 3 : 7). The recorded experiences of the best men, Paul, John, Judson, show how keenly they felt the existence in them of sinful natures. If the holiest men acknowledge a deep sinfulness, how much deeper must be the wrong of other men? Among the heathen nations is everywhere the confessed presence of sin, the need of its cleansing. If

there be no sin among men a teacher may be needed but there is no necessity for a Saviour. Chief Justice Thompson, of the Pennsylvania Supreme Court, declared that the doctrine of human depravity alone will account for the sinful conduct of men.

5. *The Penalty of Sin.* God, with all his holy nature, is against sin. He must be, because he is holy. Sin would dethrone God if it could. There came upon the sinning man the penalty of exclusion from Eden (Gen. 3 : 23). There came the penalty of increasing sin, of a disturbed moral nature, of an accusing conscience. There came death, meaning far more than the separation of soul from body. Death means, when it has done all its work, the absence of God's favor, the loss of that spiritual and blessed life which God gives, a life which is life indeed (Rom. 6 : 23).

The Scriptures speak of a man living in conscious separation from God as dead in sins (Eph. 2 : 1). Men instinctively feel that sin deserves punishment. Wrong-doing deserves penalty, not to bring reformation, not to deter others, but for the wrong's sake. The penalty of sin must be borne as long as the sin endures. Jesus did not come to act as an accuser of men, to bring penalty, but to save men from their sins, their guilt and penalty. Holiness makes heaven ; sin unforgiven makes hell. Jesus did not make sin or create hell ; the Bible does not, Christianity does not. Jesus makes manifest sin and its penalty ; he came to forgive sin, to remove it utterly, to save the life from loss here and hereafter (John 3 : 16).

6. *The Sense of Sin.* Sin benumbs and deadens the soul. Paul speaks of blinded eyes. Men are indifferent to their sad and guilty condition. Men do not think of themselves as God thinks of them. To be indifferent is unreasonable and criminal. The sense of sin and guilt is the first step in God's way of saving men. Jesus has no message but for the consciously lost (Matt. 9 : 13).

To know clearly by the mind, to feel deeply in the heart the uncleanness of sin is to bring salvation near. The right state of the heart is, "I have sinned, God be merciful to me the sinner." For this state of heart there is instant forgiveness and renewal (Luke 18 : 14). The mission of the Holy Spirit is to beget the sense of sin (John 16 : 8). Not deep feeling or remorse or penance of body or long entreaty is needed, but the felt uncleanness of sin, the inability of self to win salvation, the confession of sin—these are the essential prerequisites of the salvation that Jesus Christ brings. Jesus came to save conscious, confessing sinners.

7. *Mistakes as to the Condition of Men.* It is a mistake to believe that sin works any change in the essence of the soul. It is a fixed wrong attitude of the soul toward God. It needs to be placed in a new relation, that of love. It is a mistake to think that any man comes into life in the same condition in which Adam was created, with no tendency toward sin. All men feel the effects of the wrong-doing of the head of the race. It is a mistake to think that the expression "total depravity" asserts that any man, not a Christian, is as bad as he can be. It asserts that the heart is wrong and that all the acts of the life are those of a man who is a conscious wrong-doer. It is a mistake to think that the origin of moral evil can be satisfactorily explained. There are facts in the universe which cannot be ignored by any man, yet which no man can explain. One of these facts is the existence of sin and evil, notwithstanding the existence of an all-powerful and an ever-loving God. This is a mystery, and all attempts to explain it satisfactorily are futile, but as a fact it must be faced and we must live in recognition of it. Apart from the question of how evil came to exist, we have the question of how to escape from the power of evil. This question is a practical one to all men. Just at this point Jesus meets us with his gospel, and sets before us the way of deliverance.

SUMMARY.

The origin of sin is a mystery.

There came a personal temptation to the created man.

1. By a voluntary transgression against God's plain command he became a sinner. The alienation of heart became permanent. This act of wrong-doing is fittingly called a fall.
2. By connection with Adam the entire race became involved in transgression, though each one must give account for himself.
3. Sin is failure, transgression, iniquity, not good in the making.
4. Wickedness in the world shows sinfulness which is taught by the Bible and conscience.
5. There must be a penalty upon sin. It involves the death of the body, and estrangement from God.
6. There ought to be a deep sense of sin. The especial work of the Holy Spirit is to work out the feeling of sin so that Jesus may be sought.
7. Sin is an attitude of the soul, its origin a mystery.

BOOKS FOR FURTHER STUDY.

Strong's "Systematic Theology," pp. 254-358; Pendleton's "Christian Doctrines," Chap. XI.; Julius Müller's "Doctrine of Sin." For deep experiences of sinfulness, see biographies of Jonathan Edwards, David Brainerd, Adoniram Judson. For the different theories on the relation of Adam to the race see the table, p. 334, Strong's "Theology."

CHAPTER III

JESUS GOD'S REMEDY FOR SIN

SIN drove man from Eden and brought conscious guilt into the soul. God's curse followed man's sin, but God had thoughts of mercy. There was a Lamb slain from before the foundation of the world (Rev. 13 : 8). The coming of Jesus was no sudden impulse of God's love, but the unfolding of God's plan laid before the foreseen sin of man. The Bible does not reveal a man seeking after God, but a God seeking after man. Christianity reveals a seeking God anxious for men. Other religious faiths reveal burdened men seeking after God.

1. *Old Testament Sacrifices.* From the first there were altars, sacrifices, priests. Among all nations sacrifices have been found. These revealed the conscious guilt, the sense of separation from God, the deserved death, the substitution of one life for another.

Sacrifices were God's appointment for sinful men. They could not take away moral stains, for they were dumb animals (Heb. 10 : 4). They did bring sin to remembrance and utter prophecies of something better to come. The book of Leviticus, full of sacrifices of various kinds, was full of hopes and meaning to the Old Testament people. They were a gospel in picture form. There were offerings for sin committed in ignorance, for sin in general. The entire Old Testament was a preparation for Jesus, deepening the sense of sin and giving hope of forgiveness. The altar gave way to the cross, the lamb to Jesus, the forgiveness in symbol to forgiveness in reality.

2. *The Incarnation of Jesus.* Incarnation means a coming in the flesh. There was an eternally pre-existing life

of Christ. He said, when thirty-two years old, "Before Abraham was, I am" (John 8 : 58). There was a voluntary laying aside of his glory, a self-limitation of his powers (Phil. 2 : 7). He came by birth into a fellowship with the human race. He was not man alone, he was not God alone, he was a God-man.

Jesus became a true brother of each man, knowing what was in the interior of the human life, and also one with God (John 2 : 25 ; 10 : 30). He came to bear witness to the truth, to reveal God, to become an efficient helper of tempted men, to make an offering for sin. From the first the cross was before him (John 3 : 14). He was fitted to be a Saviour. He was one with us, without sin, subject to the innocent limitations of human nature, and one with God. He became a mediator, a middle-man. Jesus was the revelation of what God is, a prophecy of what man may become through him.

3. *Jesus a Saviour.* Jesus was a teacher of morals, the highest the world has ever seen. He performed wonderful works, showing his supreme authority over nature. He uncovered the true meaning of the Scriptures. But his great work was that of giving his life as a ransom for sin.

The account of the last week of the Saviour's ministry fills up one-third of the Gospels. The New Testament writers laid emphasis upon his dying as a sacrifice for sin. If there had been no death, there had been no forgiveness, no reconciliation with God, no blessed future. The apostles, even at the close of his ministry, did not realize the need of his dying that spiritual blessings might come. Jesus fulfilled the Old Testament. Beyond Jesus there can be nothing ; he brings everything that God has. Jesus came not as a reformer but as a Saviour, saving society by saving men.

God delayed the sending of Jesus for ages that all might see the impossibility of self-salvation. During all these ages God saved penitent, believing men on account of the Christ to come (Heb. 9 : 15).

4. *Jesus the Only Saviour.* Jesus claimed to be the only Saviour for men, the only way of access to the Father (John 14 : 6). He is not one of the world's saviours, but the only one. Christianity is an exclusive religion. Jesus is placed, not alongside the Buddha and Confucius, but above them. Christianity is the final, complete, absolute religion.

Misunderstandings of the Bible, imperfections in the Christian life, defects in churches, do not belong to Christianity itself ; they simply show that men have not yet come up to Christ's teachings. Other great beliefs among men have taught much truth ; Jesus is the truth itself. He gives what the other beliefs know nothing of, deliverance from the power and guilt of sin. Jesus introduced a redemptive religion. The two New Testament ordinances emphasize the doctrine of a suffering Saviour. The burial in baptism speaks of a buried Lord. The Lord's Supper, through the broken bread, speaks of a crucified Saviour.

5. *Mistakes in Reference to the Remedy for Sin.* It is a mistake to think that sin is not guilt, but something arising from weakness or ignorance, requiring no divine remedy. Theodore Parker said, "I hate the word sin." Where superficial views concerning sin are found, there will be no longing for a remedy. As a rule a widespread need is expressed for some effective remedy. Penances, punishments here and hereafter, are expressions of man's imperfect remedies for sin. Jesus is God's remedy. It is a mistake to think of Jesus as a solitary man, standing apart from the race. It was God's purpose to save men through one of the race of men, the man Christ Jesus (1 Tim. 2 : 5). The first Adam brought in sin ; the last Adam brought in salvation. As sin touched and cursed everything, so does Jesus bring a remedy for all the ill effects of sin. The saving of men through an incarnation is not a plan that men would have devised ; it is God's thought. A remedy will not, of itself, bring a blessing ; it must be made use of.

SUMMARY.

God's mercy provided a Saviour from the beginning.

1. Sacrifices taught guilt and substitution, and were a preparation for Christ.
2. The incarnation is a foundation for our salvation, a promise to every believing man that he may become one with God.
3. Through the death of Jesus salvation is provided for all the ages.
4. Christ is the only Saviour and Christianity exclusive, peculiar in giving deliverance from the power of sin.
5. Sin is not ignorance or weakness ; the remedy is not like one of man's devising, and must be used.

BOOKS FOR FURTHER STUDY.

For the nature and prophetic meaning of sacrifices, see any commentary on Hebrews. For the exclusive nature of Christianity, see Fisher's or McIlvaine's "Evidences of Christianity." For the doctrine of the Incarnation, see Hovey's "God with Us," also Strong's "Theology," p. 358 and following.

CHAPTER IV

WHAT JESUS DID FOR US

Two things a sinful man needs, acquittal from his condemnation by a violated law and a renewal of his nature. Forgiveness without a change of heart would result in renewed sinning. A change of heart without forgiveness of past sin would not release from condemnation.

1. *Jesus Died for Sin.* The person of Jesus stands alone among men ; his death also stands alone. It was not a martyr's death, like that of Stephen or John Huss. It was not the death simply of a good man witnessing for the truth, teaching other men to be true. It was not the death of a man helpless against an overmastering force. Jesus explains his mission by calling his death a ransom for sin, (Matt. 20 : 28). He affirms the necessity of his dying (John 3 : 14). He declared his death as essential to salvation, that God's life might be obtained (John 6 : 53).

Paul declares that through his blood we have forgiveness and acceptance (Rom. 5 : 9). Peter declares that he bare in his own body our sins on the tree (1 Peter 2 : 24). John hears the saints in heaven ascribing all salvation to the blood of the Lamb (Rev. 5 : 9, 12). All the New Testament writers unite in teaching that forgiveness, access to God, fellowship with God, peace in the heart, the blessed future, all depend upon the dying of the Lord Jesus. The expressions used for the death of Jesus are : made a curse for us (Gal. 3 : 13) ; made sin or a sin offering for us (2 Cor. 5 : 21) ; bearing the sin of the world (John 1 : 29) ; bearing in his own body our sins (1 Peter 2 : 24) ; redeemed (Col. 1 : 14). To deny that Jesus died on account of sin and sinners would be to empty the New Testament of its meaning

and to take the songs out of the mouths of the redeemed in heaven. The death of Jesus was a *ransom*, the price paid to free man from bondage (Mark 10 : 45); a *redemption*, the purchasing of man with his own blood (Rom. 3 : 24, 25); a *propitiation*, that sacrifice by which an offended God becomes favorably disposed toward the race (1 John 2 : 2); a *reconciliation*, the removing of the holy estrangement of God from man (Heb. 2 : 17). Jesus identified himself with the race, entering into sympathy with sinful men, the sinless one feeling, as if personally unclean, the ugliness and uncleanness of sin, feeling the anguish of God's averted face, akin to the darkness of soul that comes upon guilty men (Matt. 27 : 46), enduring physical dying. He drank the cup of suffering given by the Father (John 18 : 11), dying the just for the unjust (1 Peter 3 : 18). He took upon himself, as it were, the guilt of men, retaining his own spotlessness of character. The death of Jesus is inexplicable upon any theory except that he died for sin. Stephen fell asleep in peace, beholding the glory on high, because the Saviour suffered for men (Acts 7 : 60).

2. *Why Jesus Died.* He himself had no sin. Had there been any stain upon his nature he would himself have needed a saviour, a redeemer. It is a law everywhere that one suffers in the place of another. Society is built up on this plan. The soldier dies that his country may live. The mother suffers that her child may have comfort. Our religious liberty means centuries of the jail, the whipping-post, the fire, the martyrdom of our fathers in the faith. The suffering of one means a blessing for another. Conscientious guilt everywhere in the universe demands punishment from a holy God. Guilt cries out that it ought to be punished. Sin is intrinsically wrong. God's justice is as much bound to punish sin as sin is bound to be punished. The love of God which desires the salvation of the sinner can secure this end only by satisfying the holiness of God which insists, by a divine necessity, on penalty as its fitting expression. Jesus, the God-man, meets this demand of the divine holiness and

fulfills the impulse of God's love by voluntarily enduring the penalty of the law in our place and, by undergoing death and triumphing over it, through his divine nature. God, as the unspeakably holy, is placed in utter antagonism toward sin ; he cannot help himself. God's heart in mercy turns toward the guilty, desiring their salvation. And therefore both God's holiness and God's mercy must find expression in human salvation. The Scriptures declare that God is restrained by his holy nature from forgiving sin unless there be a fitting offering for sin (Rom. 3 : 25, 26). God may now be just in forgiving, through Jesus and for his sake, the penitent soul.

We may not be able to understand fully nor to put into accurate statements all the teachings concerning his death ; we may not press to its fullest extent every figure employed to describe his death ; but we may gratefully accept the statements of the New Testament. The death of Jesus is the highest illustration of the principle that the sufferings of one may be the source of untold blessings to others. Every one may say, in looking at the cross, "who loved me and gave himself for me" (Gal. 2 : 20).

3. *The Results of His Dying.* The death of Jesus has results *Godward*. It removed an obstacle in the divine nature to the forgiveness of sin upon repentance. The entire race is placed in a new relation toward God. We have received the reconciliation with God through Jesus (Rom. 5 : 11). This alienation was not man's dislike to God, but God's holy estrangement from man. It had results *manward*. The wondrous love of God, the wondrous sacrifice of Jesus, have moved and softened the heart of man. The cross reveals the guilt of sin, the mercy of God, and makes an earnest appeal to men. If that love will not move, what can move the heart ? The person who becomes one with Jesus by belief in him is justified, is acquitted.

The believer may say, "Who shall lay anything to my charge?" (Rom. 8 : 33.) There is an acquittal for man, an adoption into the household of God, there is a brotherhood with Jesus, an heirship with Jesus. To be justified is the opposite of condemnation (Rom. 8 : 33, 34). Justification by faith in Jesus, forgiveness, acquittal, the reinstatement in God's favor, is the essential thought of the letters to the churches in Rome and Galatia. These two letters were the instruments of Luther's work in the reformation. The New Testament speaks of a glorified body and a glorified creation as the fruitage of the sufferings of Jesus (Rom. 8 : 21). For Jesus' sake the penitent man is freely received. At the death of Jesus the veil of the temple was rent in twain, God thereby giving assurance that access to God is open to any believer in Jesus Christ. Every believer is a priest. The offering that he brings is the blood of Jesus.

4. *Jesus a Living Saviour.* A dying Jesus alone could not save. A perpetually dead Jesus might be a beautiful memory, but he could not help us. Jesus by his resurrection showed his divine nature ; by this triumph over death—a part of the penalty of sin—he showed the acceptance by the Father of his offering. The disciples preached Jesus and the resurrection (Acts 4 : 2). The work of Jesus was not complete until his ascension to the Father and his appearance there for us (Heb. 9 : 24).

His presence there is the abiding pledge of our salvation and acceptance in person by the Father. Jesus is the Saviour, the great High Priest, the forerunner, giving pledge that where he is his disciples shall be (Heb. 6 : 20). Jesus died, once for all, for his people. He now lives forever for them. We are saved through the death of Jesus, we are to live by the help of Jesus.

5. *Mistakes About the Death of Jesus.* It is a mistake to think that Jesus died in order to win God's love for us. It was God that sent the Son, Jesus Christ, to be our Saviour. It is a mistake to think that the death of Jesus was simply

or solely to influence men. It ought to move every heart, but its deepest work was to make it possible for God to save men on repentance. It is a mistake to think that Jesus suffered precisely the same sufferings that lost men would suffer ; it is not possible to weigh sufferings in this way. It is sufficient to say that through the sufferings of Jesus an *at-one-ment* was made between God and man. It is a mistake to forget either the Godhood or the manhood of Jesus, for both were essential to his work as mediator. It is a mistake to think that the sufferings of Jesus are not sufficient for salvation, making it needful, as in the Romish Church, to have an additional sacrifice. Jesus died once for all ; we do not need any appendix to the cross. The sufferings of Jesus do not of themselves save all men, but they do make all men savable. It is a mistake to think that there must be a fully formed plan of the philosophy of salvation in order that God's life may come into the soul. The angels desire to look into these things (1 Peter 1 : 12), but a child may be saved through Christ. Accepting Jesus, as the Saviour, saves. We must not confound the fact of an atonement with any theory of explaining it. A theory may be rejected, but the fact may remain, and Jesus may be trusted as Saviour. Like all great teachings it is many-sided. One age may emphasize one side of it, another age another side of it. One will have main regard for God as lawgiver, desirous to maintain the honor of a broken law, another will emphasize the character of God as paternal. We must never forget that God is not lawgiver alone, but is a person of boundless love, compassion, holiness, and self-sacrifice.

SUMMARY.

- Both acquittal and renewal for the sinner are necessary.
1. Jesus' death was voluntary, having reference to sin, a ransom, a propitiation.

2. Forgiveness is assured through the death of Jesus Christ, by which God's justice and mercy are reconciled.
3. The results of his death were, reconciliation with God for the race and access to God for the believer.
4. Jesus is now a living Saviour. The open grave assures an open heaven.
5. Christ did not die to win God's love, or solely to influence man. His sacrifice is many-sided and no one side should be forgotten.

BOOKS FOR FURTHER STUDY.

For discussion of the entire subject of the Atonement consult publications by W. H. Robinson, Barnes, Smeaton, also discussions in Pendleton, Strong, Johnson, Hovey. For the various theories of the Atonement, Strong, p. 397 and following.

CHAPTER V

WHAT JESUS DOES IN US

THE work upon the cross alone will not save. The soul and Jesus must come into a personal relationship. Jesus having finished his earthly ministry carries on a two-fold work, a work for us in heaven, a work upon earth in the heart. Two persons are concerned in the salvation of every person. Jesus, the Saviour, makes a salvation and offers it to the heart ; this is the divine side of salvation. There must be a response, an acceptance, on the part of the soul ; this is the human side of salvation.

1. *Jesus Sending the Holy Spirit.* The Holy Spirit is a person, taking the place of Jesus, applying his teachings, carrying on his work in the heart. Jesus calls the Spirit another Comforter, a Paraclete (John 14 : 16).

The Spirit is not simply an agency or influence, but a person, who can be grieved, who can convict. It must not be a forgotten teaching that the Spirit is a person, a person invested with all divine powers. He works in the heart, using the truth of Jesus. His mission is to convict of sin, to make the heart receptive for the coming and teachings of the Saviour. The cross and the truth alone will not move the heart. The Spirit works in the heart, awakening desires, opening the eyes of the understanding, making the sense of guilt. Preaching without the presence of the Spirit is powerless. The truth of Jesus, the human heart, the Holy Spirit, these three co-operating will produce a man changed into the image of Christ and walking in the ways of Christ.

2. *The Spirit Convicting of Sin.* The first step in the way of salvation is a sense of personal guilt. If there is no

sin, no Saviour will be longed for. Jesus came to save the lost (Luke 19 : 10). In the conviction of sin there will be a sense of uncleanness, of guilt, of deserved condemnation, an utter helplessness to save one's self from it. There may not be overwhelming feelings leading to remorse, or to a slough of despond ; but there will be such a sense of sin as will lead to thoughtfulness, to a desire for a personal salvation through a personal self-surrender. Excuses for sin and light thoughts about Christ will pass away. The law of God will appear very high and holy, sin will become ugly and hateful, and the Christian service a thing reasonable and desirable. Naturally the soul will say, "Woe is me" (Isa. 6 : 5). Of necessity the soul will cry out, "God be merciful to me the sinner" (Luke 18 : 13). The sorrow will be, not on account of the penalty of sin, but on account of the guilt of sin itself. Deliverance from sin itself will be earnestly sought. The indwelling Spirit always reveals the presence of moral uncleanness. There will therefore be a deeper sense of sin in the mature years of a holy life than in the earliest stages. Conviction may be deepened by dwelling on the guilt of sin.

The lives of saintly men like Paul and Jonathan Edwards show this to be true. This does not arise from a growing wickedness in the life, but from a growing sensitiveness of the character, and from higher conceptions of the Christian life. The conviction of sin is the initial step in the way of salvation. It reveals the guilty nature and at the same time reveals the possibility of salvation. It shows the response of the moral nature to the claims of God's law and expresses the earnest desire of God that the soul may return to him. It is not a tantalizing feeling wrought by the Spirit, mocking the man with hope of a salvation not attainable, but is the assurance that if sin is abandoned, confession made, salvation earnestly sought, Jesus laid hold upon, salvation may be found. For hunger of body God has made bread ; for hunger of soul God has made Jesus Christ.

3. *A Change of Heart.* A sense of sin will not save ; there must be a salvation from sin. The Holy Spirit works a re-generation, a new birth in the controlling powers of the soul. This is not a change on the surface of the life, but a change at the center of the life, in the heart where the life is made. It is not a change in the outward acts alone, but a change in the controlling forces of the soul that make the outward acts. Jesus speaks of the necessity of a change of the heart, he declares that a man must be born from above (John 3 : 7). The *must* arises from the sinfulness of the nature. God desires truth in the inmost parts (Ps. 51 : 6). The agent in the change is the Holy Spirit, through the use of the truth.

No one can change his own heart or forgive his own sin. He may forget his sin, or he may place himself under the guidance of the Spirit, who will work a change of disposition. It is a change described under the figures of a resurrection (John 5 : 25) ; a birth (1 Peter 2 : 2), a passing from death to life (1 John 3 : 14). It is fitting to pray, "Create within me a clean heart (Ps. 51 : 10). The Spirit has access to the heart. Having made the entire man God cannot be shut out from reaching the work of his hands. Justification has reference to a man's standing before God ; regeneration has reference to a change in the governing disposition. These two never are found apart from each other. God cannot justify a man when the heart is alienated from him. A person whose heart has been changed by the Spirit and made like unto God's own heart, in its essential principles, is always a justified man, acquitted from condemnation, adopted into God's own family. In regeneration there is no change in the essence of the soul and no new faculties are imparted. Paul before his conversion and Paul after his conversion was the same man, but moved by vastly differing motives. There is a permanently different attitude toward God. The man now wears the yoke of Christ, lives for his sake, has the mind of Christ, tries to live over again the life of Christ. The desires are permanently changed. Regeneration is a radical change, a permanent change,

occurring once for all, affecting the whole range of the life.

4. *Method of Regeneration.* It is a change that takes place below the level of conscious knowledge. It is a change wrought in us by the Spirit. We may know the results and attendants, but are not conscious of the change itself. We are not to think that a man is saved against his own will, that a man is changed by some irresistible power of God apart from his own desires and prayers. It is a change wrought in connection with the use of the truth as a means.

Man is not a machine wrought upon by the Spirit, but a moral, responsible being in whose heart God's appeal and man's response are side by side with each other. There is the shut door of the heart, the awakened desire, the longing for salvation, the full choice of Christ as Saviour, the open door, the entire life turning to Christ in loving subjection. Christian truth and the free choice of man have important relations to the new birth. The New Testament instances of regeneration show earnest heed given to the gospel (Acts 13 : 42); full conviction of guilt (Acts 2 : 37); anxiety to be saved (Acts 16 : 30); the need of help in order to be saved; the acceptance of life. Regeneration involves a change in the governing principles of the life, but not an instant and complete sinlessness. If God's power were exerted without the responding human will, the salvation would be that of an unconscious thing, not that of a responsible creature. If the human will alone can beget salvation, there would be no need of the gracious influences of the Spirit, the salvation would be of man by the man himself. God's grace seeks man; God's Spirit works in man. Under these influences man's heart turns to God, lays hold upon God's help. Salvation is from God, for man, through the Spirit, by the use of the truth, for the sake of Jesus Christ.

5. *Things that Accompany Regeneration.* The change within will make itself manifest. Jesus Christ cannot be hid. The effect of regeneration will be a new attitude to-

ward God, toward others, toward one's self. There will be a reverent love for God, for all the commands and interests of Jesus, for a life that will be an imitation of the life of Jesus. The fruits of the Spirit are mentioned in Galatians (5 : 22, 23). It is not an open question whether these fruits will grow upon the life. They must grow in increasing largeness if the life is a Spirit-begotten life.

This change is sometimes spoken of as though it involved a perfect life from the first. The New Testament describes the ideal of the Christian life, the life as it will be when complete (1 John 3 : 9). The new-born man does not sin, he has been crucified with Christ (Gal. 2 : 20). In other places he is exhorted to put to death the former sinful life (Col. 3 : 5). Because he is in reality a child of God he must strive to realize in the life the height of life to which he is called. Thirty years after his conversion Paul had not yet come up to a sinless life, but he was aiming at it (Phil. 3 : 13). A person may not be conscious of the time when he became a Christian, but he ought to be conscious of a desire to serve Jesus, to be conformed to his will, to live a pre-eminently holy life. The new birth leads to duties and privileges. He is entitled to peace of heart, the sense of sonship, a rejoicing in Christ, a living hope, the knowledge of Christ's keeping power. A growingly holy conduct must correspond with the acquired holy character.

6. *Mistakes Concerning Regeneration.* It is a fearful mistake to believe that regeneration can be effected by baptism or any outward thing. If it be said that through baptism "this child is regenerated and grafted into the body of Christ's church," the spiritual character of Christ's work is utterly destroyed. Jesus does not make salvation depend on any outward thing. Salvation is not a mechanical thing but a spiritual life. After the Spirit's work has effected a change, then baptism comes as the sign of a changed condition. A regenerated man will naturally seek for baptism as an act of obedience, but no baptism can change the

character. It is a mistake to believe that a person must sit still, in his sins, waiting for some overpowering work of the Spirit to seize him and transfer him into God's kingdom. God's blessing always rests upon the use of means. No one is ever saved apart from earnest desire, prayer, and seeking after God's blessings. Submission to the control of Jesus is the first and only duty resting on each person. It is a mistake to think that regeneration is the end of the Christian life; it is only the beginning. Beyond regeneration must be growth, service, usefulness, the overcoming life, holiness. The design of salvation is not deliverance from hell nor the attainment of heaven, but the acquiring of a likeness to Christ in personal character (Rom. 8 : 29). It is a mistake to look upon regeneration as the implanting in a man's life of something entirely holy, so that a part of a Christian's life is sinless and another part corrupt. When a person is born of God he is all born of God. There will remain conflicts in the heart, besetting sins, weaknesses (Rom. 7 : 15). These must be overcome by God's help. Jesus is the head, he must be grown up to (Eph. 4 : 15). It is a mistake to believe that the Holy Spirit can dwell in the heart without producing holiness in the life. He is called the Holy Spirit, because he makes holy. The test of a Christian's life, in the sight of God, is not profession, not emotions, but the conformity to the will of Christ, the Christian's real character.

SUMMARY.

Both the divine and human sides are necessary for salvation.

1. The Saviour sent the personal Spirit to apply to the heart the truths of salvation.
2. The Spirit's first work is conviction, a growing consciousness of sin.
3. The Spirit works regeneration, a change of disposition, a change in the governing plans of the life.

4. In regeneration, God's desires, the Spirit's working, and man's free receptive choice work together, in and through each other. The regenerate life is not at once a sinless life.
5. The fruits of the Spirit are many and must be manifest in the new life.
6. It is a spiritual change, not to be effected by baptism or any outward thing, and must produce a Christlike life, a God-led life.

BOOKS FOR FURTHER STUDY.

Pendleton's "Christian Doctrines," Chap. XVIII.; Strong's "Theology," p. 447 and foll.; Luthardt's "Fundamental Doctrines"; Phelps' "New Birth"; Walker's "Philosophy of the Plan of Salvation"; Johnson's "Theology," p. 260.

CHAPTER VI

ACCEPTING JESUS

THERE is a two-fold work in salvation ; Christ lays hold upon the soul, the soul lays hold upon Christ. The divine and human elements are always found by the side of each other. Regeneration is a divine work, wrought by the Holy Spirit. The turning of the soul to Jesus is an essential part of salvation. In regeneration God turns with loving purpose toward the soul ; in conversion there is a conscious turning of the soul to Jesus as Saviour.

1. *What is Conversion ?* It means a turning, the turning of a man, in view of motives, to Jesus. It is a voluntary choice in the mind of a sinner (Ezek. 33 : 11). Nothing is more free than the choice of Jesus as Saviour by a human will. Jesus exhorts us to turn, to come ; the man turns by coming, and comes by turning. If a person is ever regenerated it must be in and through a movement of the will in which he turns to God as voluntarily and with as little consciousness of God's influence upon him as if no such operation of God were involved.

The duty resting upon each one is that of an immediate, unconditional, irreversible, complete, and glad surrender of the entire man to Jesus Christ. The term conversion is usually applied to that first conscious turning of the heart and life to the control of Christ. There will be occasions, in view of the infirmities and backslidings of the life, for frequent returns to God. After Peter's grievous fall he turned to Jesus again ; this is called a conversion (Luke 22 : 32).

2. *Repentance an Element of Conversion.* Man alone

can repent ; God cannot repent for him. There is involved in repentance a conscious sorrow for sin as a wrong against God. There is a knowledge of Jesus Christ, of what is due to him ; this is the intellectual side of conversion. In the presence of sin there will be a felt sorrow for sin, for the wrong done to God. The emotional element will vary much in different persons.

Some, like Cowper, have sunk almost into despair. Bunyan was in distress for twelve years. The Slough of Despond was a part of his own life. No one can make himself more fitted for salvation by tears and deep emotions. Penance forms no part of repentance. All the fitness He requires is to have such a need of him, such convictions as will lead out of self into an abiding trust in Christ and union with Christ. Sorrow itself is not salvation ; one must go beyond sorrow. There will be a turning from sin, its guilt and uncleanness. The soul will turn its back upon all known sins. Forgiveness and holiness are longed for. No excuses will be made for sin ; it will be confessed to God and in the presence of men. Confession is a part of conversion (1 John 1 : 9). With a sense of the helplessness of self the sinner turns to Jesus Christ. Nothing that any one can do will undo the fact of guilt and of past sin. Repentance is not a meritorious cause of salvation, but it is an essential condition and a personal duty. The word repentance means a new mind, toward God, toward sin, toward self. The repentance of Judas is expressed by another word which means a sorrow in view of the result, not on account of sin (Matt. 27 : 3). Repentance will of necessity give rise to fruits meet for the new mind (Matt. 3 : 8). The entire life is to be one of repentance in view of the wrong-doings that beset the life.

3. *Faith an Element of Conversion.* Repentance and faith are two sides of the same condition of the heart. The one is a turning from sin ; the other is a turning to Christ. Neither can be found without the other. In our thinking we place repentance first ; in the life they are bound up

together, and cannot be separated. Sometimes the one part of conversion is emphasized, sometimes the other. Peter said, "Repent" (Acts 2 : 38), Paul said, "Believe" (Acts 16 : 31). When the soul moves toward Christ it moves all together. There will be in faith a recognition of God's saving power in Jesus. As soon as there came to Paul's mind an enlightenment as to the truthfulness of the claims of Jesus, he at once turned to him in obedience and love. Among us, all accept the claims of Jesus to be the Saviour of men and have a reverence for his name. Not more light in the mind is needed, but more willing-mindedness in the heart. An intellectual knowledge about Jesus, though very important as the foundation of a Christian life, will not of itself save. The demons believe there *is* a God, they do not believe *in* him (James 2 : 19).

There will be a recognition of the adaptation of the saving power of Jesus to human needs. This will produce a sense of gladness and thankfulness. Hope will arise in the heart. There will be an appropriation and reception of Christ as the source of forgiveness and life ; there will be the acceptance of Christ's leading. Jesus will become the abiding friend, the counselor, the acknowledged ruler, the complete Saviour. Belief in a person rests on a knowledge of the character. The character of God as one who cannot lie is for us a ground of confidence (Heb. 6 : 18, 19). Saving faith in Jesus is a loving confidence in his character, a trust in his words, a dependence on him for time and eternity, the acceptance, not of a creed, or a church, but of Jesus Christ as a personal Saviour. This is not an act of the soul, done once for all, but is the permanent attitude of the soul toward the Saviour. There is room for faith even in heaven. The intellect, the affections, the will, all unite in loving submission to Jesus, resting on his word, wearing his yoke, imitating his life. Salvation has always been through faith. The Old Testament believers had faith in God as far as his truth was made known to them, and their faith was counted unto them for righteousness (Gen. 15 : 6). Their hearts

were in such a condition that they would have received Christ had he been revealed to them. Faith is not unreasonable. Society is built up on the principle of faith, the confidence of one in another. Faith is not opposed to reason, for nothing can be more reasonable than to have confidence in the words of Jesus. Jesus reproved men for their lack of faith. We are so constituted that we place confidence in the testimony of others and in the laws of nature, and the words of Jesus are more firm than nature (Matt. 5 : 18). If Jesus were here in person it would seem natural to love, to trust, to obey, to follow him implicitly. It is the part of faith to regard his words as being as real as if he were here in person. Faith regards the words of Christ as true and acts in accord with their truthfulness. Standing before the Lord Jesus, the intellect of the confessing penitent says, "I have an assured knowledge about Jesus"; the heart, in view of his wondrous love, says, "I love him"; the will, in view of his saving power, says, "I accept him"; the life, in sight of the perfect life, says, "I will imitate him."

4. *Justified by Faith.* Job asked, "How should man be just before God?" (Job 9 : 2.) Paul answers, "Being justified by faith . . . through our Lord Jesus Christ" (Rom. 5 : 1). Justification is the opposite of condemnation. A man is condemned on account of sin ; a man is acquitted, forgiven, held guiltless before the law, when he becomes one with Christ. God is just in forgiving the believing, penitent man. The sins forgiven do not come back to condemn or to accuse. The justified man is not yet a sinless man, but he is a forgiven man. Acceptance with God, with a restoration to God's favor, is not secured by a perfect personal obedience, but through the merit of Jesus we are accounted right before God.

The pardoned man is received, by adoption, into the family of God. There is a real sonship ; the sonship is not a merely outward adoption, for there is also the spirit of sonship (Rom. 8 : 15). He is not simply a discharged crim-

inal ; he is one on whom God's loving favor rests. He is a reconciled son in whose heart is a real holiness, even if it is not a complete holiness. Pardon assumes that the man was guilty ; justification assumes that the man is righteous. Both go together ; both are also complete, done once for all. As an adopted son there will be many occasions when he must ask forgiveness. Faith is a continuous act and holiness is a growth. Through justification there is access to God and peace with God. Great privileges come through the life in God's family. We are justified, not on account of faith, but through it. Jesus saves and Jesus alone ; he needs no helper in the work of salvation. Faith is the open hand that receives the gift of Christ. The doctrine of salvation by faith in Christ fills up the letters to the churches in Rome and Galatia.

5. *Assurance of Salvation.* This is not something different from faith, but it is a more intense form of faith. It is the confident persuasion of union with Christ and acceptance by him. True faith is possible without assurance. Those who already believe are urged to seek for assurance (Heb. 6 : 11).

The *seal* of the Spirit (Eph. 1 : 13), the *witness* of the Spirit (Rom. 8 : 16), the *earnest* of the Spirit (2 Cor. 1 : 22), refer to the same condition of heart. There is not an express, direct revelation from God to the soul, but a conscious nearness to Christ, a knowledge of the possession of the fruits of the Spirit. Faith may exist without assurance or joy. They are incidental though desirable possessions. An acceptance by Jesus is the essential thing. The things necessary to the saved life the Christian must have ; the privileges of the Christian life he ought to have.

6. *Mistakes as to Conversion.* It is a mistake to confound conversion with emotions alone. Repentance is far more than sorrow. Trust in Christ is worth more than tears. The feelings are worth much ; convictions are worth far more. The Scriptures dwell, not on the feelings, but on

convictions of sin, hatred of sin, confession, turning to Jesus. It is a mistake to think that each return from wandering and increase of joy is a proof of a prior unregenerate state. There is large opportunity for growth in the Christian life. Sometimes persons grow rapidly; there come new revelations of the needs of self and of the fullness in Christ. It is a mistake to think that we must harmonize in the mind the relation of the divine and the human in the salvation of the soul before a step is taken toward Christ. Duty is ours, the duty of instant repentance for sin and faith in Jesus. Paul's life was made up of two choices, Christ's choice of Paul and Paul's choice of Jesus. Paul could not distinguish between the two (Phil. 3 : 12). It is a mistake to think that conversion means less than bringing the entire life into subjection to Christ. A converted life means a consecrated life. Faith in Jesus should involve faithfulness. It is a mistake to think there must be a conscious knowledge of the day of the conversion to Christ. Samuel and Timothy were saved in quiet ways, Paul was saved in a tragic way. The coming to Jesus is essential, the circumstances of the coming will vary exceedingly. The only test of conversion is obedience to Christ. It is a mistake to confound faith with assurance of faith. There is room in God's family for Mr. Faintheart as well as for Mr. Greatheart. There ought to be a faith growing up into assurance. It honors Christ, creates joy in the heart, tends to usefulness.

SUMMARY.

There is a two-fold work in salvation.

1. Conversion is the human side of salvation, the turning of the soul to Jesus.
2. Conversion embraces repentance and faith. Repentance is the fixed attitude of the soul against sin, because it is sin.
3. Faith is a resting on the work and words of Jesus, a recognition of God's saving power in Jesus.

4. Faith in Jesus justifies the believer ; he stands before God's holy law an acquitted man ; he becomes a son, a member of God's family, having the heart of a son.
5. Assurance of faith is the confident assurance of acceptance with God ; it is a privilege of the Christian life.
6. The evidences of conversion lie not so much in deep joy or peace as in the spirit of obedience. The circumstances of conversion may vary exceedingly.

BOOKS FOR FURTHER STUDY.

Bunyan's "Pilgrim's Progress." On justification by faith, see the commentaries on Romans, chap. 5. On the way of salvation, see "The Blood of Jesus," and Hodge's "Way of Life." Consult the works of Strong, Hovey, Johnson, Pendleton.

CHAPTER VII

THE CHRISTIAN LIFE

JESUS CHRIST came into the world to make holy lives. The outcome of what Jesus does for us and in us is a Christian life. The purpose of Christ is to give life, to give it abundantly (John 10 : 10). He himself is life ; whenever he gets an opportunity he makes a life like his own. The best evidence of the truth and power of Christianity is holy living.

1. *What is a Christian Life ?* It has an essential relation to Jesus Christ. There may be upright lives, fashioned largely through Christian influence, that are distinctly against Christ. A Christian life cannot exist apart from Christ. The Christian life is in love with Jesus ; it says : "Thou knowest that I love thee." It is a life that trusts in Jesus as the only Saviour of men. It is a life that obeys Jesus, wearing his yoke, calling him Lord, trying to do his will. It is a life that imitates Jesus in the inner principles of his life. It is influenced by a desire to please Jesus. This desire will be a constraining motive. No life can be higher than a Christian life ; it is formed on the highest plan.

In the New Testament the followers of Jesus are called *saints*, meaning holy (Eph. 1 : 1) ; *disciples*, meaning learners (Matt. 5 : 1) ; *brothers*, on account of their kinship for each other (1 Peter 3 : 8). They are said to be *of the way*, because they walk after Jesus (Acts 9 : 2). They are called Christians, because they belong to Christ, because they witness for Christ, because they imitate Christ (Acts 11 : 26). Christians can get no higher name. The entire life for ages

to come will be but the enlarging of what they now are, the more fully doing what Jesus commands, the more fully conforming to his own personal character. There will be gradations in the Christian life, depending upon the acceptance of Jesus as Lord, the consecration to his service, the desire to please him. There is a thirty-fold life, a sixty-fold life, a hundred-fold life (Matt. 13 : 23).

2. *Jesus may be Imitated.* Jesus lived obedient to his parents, fulfilling the duty of an older brother, diligent in doing the daily duties, loving the Bible and place of worship, doing God's will gladly, having the spirit of sacrifice, having a heart of compassion, thinking not of himself. He went about doing good. In all these ways the Christian may imitate Jesus. The test of the Christian life is service and character.

Jesus judges the life, not by its words, but by its conduct (Matt. 25 : 42). The one pound must grow to ten. The aim of the Christian life is a Christlike character. Jesus saves the life, not for peace or enjoyment, but for the forming of a character transformed into the image of his own (Rom. 8 : 29). Christ is a foundation to build the life on (1 Cor. 3 : 11); Christ is put on over the life in confession (Rom. 13 : 14); Christ is formed in the life as character (Gal. 2 : 20); Christ is a leader to be followed (Matt. 16 : 24).

3. *Conflicts in the Christian Life from Within.* The Christian has a regenerate heart, the main drift of the life is toward God. But there is not a perfect heart. There are appetites, passions within. The life is a constant struggle. The man aiming to live a perfect life will feel most keenly the remaining tendencies to sin. Sin does not reign in the heart, but it fights.

The seventh chapter of Romans shows the struggle to some extent true in every Christian heart. But God's grace is stronger than the tendencies to sin. There is a final vic-

tory through Jesus Christ (Rom. 8 : 37). All sinful affections must be put to death. The Christian must live, not his own life, but Christ's, for he has been bought with a price (1 Peter 1 : 18, 19). The worst enemy that the Christian has is his own heart. As Jesus comes into the heart, all uncleanness in thought and conduct must be crowded out. While a man dwells in the flesh there will be conflicts in the life (Gal. 5 : 17).

4. *Conflicts in the Christian Life from Without.* Jesus had temptations and every Christian will have. There will be temptations from the social life, from business, from amusements. The subtle power of worldliness will drive piety from the heart. Conformity to the world has more peril to the soul than persecutions.

The cares of the world and the deceitfulness of riches choke the word of God (Matt. 13 : 22). Seven times the ascended Lord promises rewards to the one who overcomes (Rev. 2 : 7). The Christian needs a sturdy, soldier-like life that can endure hardness (2 Tim. 2 : 3). Not surrender, or compromise, or conformity, but resistance and overcoming are the duties of the Christian. Duties are never destroyed by the presence of difficulties or dangers. Temptations resisted tend to develop character. A prayerful Christian plus Jesus Christ can do all the things that ought to be done (Phil. 4 : 13). Every year in the Christian life should give added strength and ability to overcome.

5. *Helps in the Christian Life.* He that is with us is greater than he that is against us (1 John 4 : 4). We have an interceding Saviour. When Jesus went up to the Father he did not forget his people. He prayed for Peter here ; he prays for all now. This feature of the present work of Jesus is emphasized (Rom. 8 : 34). This intercession of Jesus must not be emptied of its meaning as a real personal interest in his people. Jesus prayed for the Twelve. This intercession must be a wondrous help in ways unknown to

us. The indwelling Holy Spirit is an inward counselor, a helper in prayer (Rom. 8 : 26), a guide in life, clearing the spiritual vision, giving a knowledge of Christ's will. There will be a guiding hand in the affairs of life. No life is lived apart from God's care. God is a father, caring for the soul and the daily bread (Matt. 6 : 32). The Bible studied will be a constant helper. Jesus and Paul were profound lovers of the Bible. The association with holy people will prove a vast help ; it will create an atmosphere of strength. The observance of all Christ's commands will bring blessings on the soul. Strength will also come from exercise in the Christian life ; doing begets a capacity for doing. Any disciple, honestly desiring to do Christ's will and to be supremely useful, will find this true, "I can do all things through Christ strengthening me." With Christ all things can be done, without Christ, nothing (John 15 : 5). There must be a steadfast use made of the means of grace. Attendance upon public worship is obligatory when possible (Heb. 10 : 25). The practice of private prayer, the devotional reading, the Christian activity, are essentials of a growing life. These outward agencies do not in themselves confer grace, but they are helpful.

6. *The Perfect Life.* The Christian is under command to be holy (1 Peter 1 : 16). The supreme reason is because God is holy. The Christian is a saint, a sanctified man, set apart for a holy use. He is sanctified in a real but a partial way. From his very nature as a child of a holy God, begotten by the Holy Spirit, he must be a holy man. There ought to be a growing holiness. The Christian must not remain a babe in Christ in intelligence, in activity, or in holiness (Heb. 5 : 12). As long as life lasts there will be conscious imperfections. The more a man grows in holiness the more hateful will be the slightest want of conformity to God's law.

The holier the man is the less will he be conscious of his holiness. Paul, as his life developed in holiness, grew more conscious of his imperfections (1 Tim. 1 : 15). That a person is not conscious of his sins is no proof that he is sinless (1 John 1 : 8). The declarations of the New Testament and the testimony of the holiest men since are proofs that during the entire life there will be occasion to pray, "Forgive us our debts." The vision of Jesus will produce a life without sin (1 John 3 : 2). The absence of bodily temptations, the endowment with a larger measure of divine grace, and the presence of Jesus, will beget the perfect life. In the life beyond there will be constantly larger advances in knowledge, in devotedness, in service. There ought to be in this life a constant growth in grace. There is a fullness of the Holy Spirit at the disposal of the Christian that should lead to a consecrated life. While the Christian is not under the yoke of the law, so that he can be saved only by the keeping of all the divine commands, yet he will strive, by the divine help, to keep every wish of God perfectly. The Christian is to be sanctified through the truth (John 17 : 17). To be content with being moderately holy will cripple the growth of the soul. No one will ever be more holy than he wishes to be. To be a godly man means to be God-like. To be a Christian means to be Christlike, having the mind of Christ. This must mean to be really holy now, to be perfectly holy when the work is complete.

7. *Mistakes as to the Christian Life.* It is a mistake to think that the Christian life can feed upon the first experiences. There must be a constant fellowship with Jesus, a constant imitation of Jesus, a constant help from Jesus. Conversion is only the beginning of the Christian life. It is a mistake to think that the Christian life is concerned with only a part of the life. The entire life is to be a religious life. It must not be divided into a sacred life, set apart to holy living, and a secular life with which Jesus has no concern. A Christian life must be Christian all through. All things must be done under high motives. The glory of God sought will sanctify even common things (1 Cor. 10 :

31). It is a mistake to think that the Christian life can be lived as well in secret as in openness. A secret life will not help Jesus or help others, will not bring robustness into the life. It is a mistake to think that the Christian life is simply for reaching heaven. It means vastly more. It means a holy character, a joint partnership with Jesus in getting hold of the world, a helping hand to others, a glorified life. Jesus wishes to save the life as well as the soul. It is a mistake to think that the best Christian lives have already been lived and that God can build up no lives equal to those in the past. The fullness of God's wisdom and help can do better things than the world has yet seen. The standard to grow up to is the character of the Lord Jesus. It is a mistake to underrate intelligence as the fitting foundation for piety. The Christian life is a creed resulting in a life. The devotion of the heart must be based upon a knowledge of the truth.

SUMMARY.

Jesus came to reproduce himself in others, to make men like himself.

1. A Christian life has an indestructible relation to Jesus Christ. It is a life, moved by his motives.
2. Christ may be imitated for the forming of a character like his own.
3. There will be conflicts in the life, springing up from within the heart. Sinful tendencies will remain in the converted nature.
4. Conflicts also arise from temptations from without, in society, business, amusements.
5. Helps for the Christian life are found in Christ's intercession, providence, the word, fellowship, activity, devotions.
6. The Christian life is not perfection, but perfection should always be aimed at. There will be a growing sensitiveness concerning wrong-doing, a growing desire to please Christ.
7. Christ abides in the Christian for service. The Christian life

must be entire and open and should draw upon the fullness of the Spirit. The Christian is Christ's helper and representative.

BOOKS FOR FURTHER STUDY.

Stalker's "Imago Christi"; Munger's "On the Threshold"; Gordon's "Two-fold Life"; "Life and Conduct," by Lees.

CHAPTER VIII

THE SUPREME HEADSHIP OF JESUS

JESUS is entitled to the love and homage of each heart on account of what he has done for us and in us. All things ought to be counted as loss for the excellence of the knowledge of God in Christ Jesus. Jesus is not simply a Saviour, Friend, Redeemer, Intercessor, he is also the absolute Lord and Master.

1. *Jesus Claimed Lordship.* When here Jesus claimed the highest place in the affections of men and the complete subordination of their lives to his will. He said, "Ye call me Master and Lord: and ye say well; for so I am."

He insisted that all should place him higher than father and mother; that men should be willing to die for his sake (Matt. 19 : 29). He was not content to be ranked with prophets; he praised Peter for regarding him as the Son of the living God (Matt. 16 : 17). Doing his will involved salvation. He received divine homage and claimed equality with the Godhead. He claimed for himself a pre-existent life (John 8 : 58), and the power to forgive sins (Matt. 9 : 2); asserted that he would be the judge of all (John 5 : 27), and that he would decide the eternal destinies of men. He spoke in a familiar way of his oneness with God.

2. *Jesus Claimed Authority in Teaching.* He displaced imperfect teachings by his, "I say unto you." He said that he taught only what he heard from the Father (John 14 : 49). He asserted that he was himself the truth. He affirmed that his words were more enduring than the laws of nature. Jesus is the world's final and authoritative teacher on all matters pertaining to faith and moral conduct.

Zoroaster, Gautama, Confucius, Mahomet, have been the founders of great systems of belief. They have given some of Christ's truths, for he was in the world, as the light of men, before his incarnation. Jesus is the truth, complete, final. Jesus is first, and there is no second. Jesus revealed God, came from God, was God manifest in the flesh, spoke God's words, did God's will, knew what was in man, is himself the way to God. The Father said, "This is my beloved Son; hear him" (Matt. 17 : 5). It is the will of God and the command of Jesus that his teachings should be supreme and final. Everywhere in the universe the multiplication table is true; everywhere in the moral universe the words of Jesus are conclusive, final, binding. When a believer accepts Jesus as Saviour, he takes him as Lord. When we know what Jesus Christ said and meant, we know what is true and binding for us.

3. *The Present Headship of Jesus.* He is the head of nature and all things stand together in him (Col. 1 : 17). In him dwelleth the fullness of the godhead bodily (Col. 2 : 9). He is the head over all things for the sake of the church (Eph. 1 : 22). Jesus is enthroned at the right hand of God, having a name above every name (1 Peter 3 : 22). He ought to be enthroned in all human laws, institutions, ordinances, creeds, customs, beliefs, lives. Jesus ought to be supreme in the human heart and life. There is a headship over death (John 11 : 25), over sin (Luke 7 : 47), over Satan (Matt. 12 : 29). Jesus holds all keys in his hands (Rev. 1 : 18). There is a headship of Jesus over the spiritual life. Jesus creates and maintains life in the soul. Without him there can be no life. To lose hold of Jesus is to lose hold of everything. To apostatize from Jesus is to bring in everlasting death. A present Christ alone can save and keep safe.

There is a headship of Jesus over conduct. Every life must be so lived as to be conformed to the will of Jesus—conduct must be Christlike. It is not conceivable that any

Christian could stand in the immediate presence of Jesus and maintain a disobedient or doubtful life. The unseen Christ is a real and present Christ. There is a headship of Jesus over the belief. What a person believes as to revealed truth must be what Jesus teaches. What Christ says is the present truth for us. The Christian must shape his beliefs so as to be in conformity to Christ's utterances. Nothing can be higher than the teachings of Jesus. It is not conceivable that any Christian could live in the immediate presence of Jesus and hold beliefs that were opposed to the plain teachings of the Saviour. The word of Jesus is final on every subject on which he spoke, when we really know his meaning. The Christian must be willing to accept any teaching on the authority of Jesus. The great outlines of our creeds as to human sinfulness, the need of a change of heart, the deity of the Lord, the work of the Holy Spirit, salvation through the sufferings of Jesus, the necessity of union with Christ, the future existence, with its blessings and its darkness, these are all settled, once for all, by the authoritative word of Christ. If any one deny these fundamental beliefs, he must settle the matter with Christ. Christ must form the Christian's creed.

There is a headship of Jesus over Christian institutions. Because they are Christian they are under the control of Christ. They exist through his command—they would not be in existence were it not that he established them. The Lord's Day, the Lord's church, the Lord's Supper, the Lord's book, they all belong to him, for they spring from his implicit or explicit command. They are the property of the Lord Jesus. Above everything in the world, above the New Testament, the church, all creeds and customs, all rites and ordinances, is the authority of that one person, the Lord Jesus. He is supreme teacher, supreme judge, supreme and only Saviour. Jesus Christ is Christianity; if he is taken away there is nothing left of it. The spirit of Christianity, what it promises, what it is, all depends on Jesus Christ. And therefore Jesus is entitled to a supreme headship over the church, its beliefs, its ordinances, its membership. Jesus is king in nature; he must be king in his own spiritual kingdom. When his will is known it must be submitted to, not as to some czar, but as to a wise,

rightful ruler. In love he must be obeyed, believed, and followed. There must be open-mindedness to find out his will, there must be willing-mindedness to do his will.

4. *Mistakes about the Headship of Jesus.* It is a mistake to think that Jesus has less of headship now than he had when present in person. His headship springs from his position and person and is a perpetual headship. He is the living Christ, having all authority committed to him. What Jesus said and claimed he now says and claims. His authority is not diminished because he is absent. It is a mistake to think that the headship of Jesus may be given up and no disaster follow. To deny it is to take away the foundation for belief in the infallibility of his teachings, the deity of his person, the supremacy of his teachings, and the salvation through his sufferings. In the Colossian church grievous errors sprang up from not holding to the Head (Col. 2 : 19). In all things Jesus must have the pre-eminence (Col. 1 : 18). It is a mistake to think that the sayings of Jesus had reference to the first century, but not to the nineteenth. The headship of Jesus is a vast and vital truth. A disciple has reached a solid foundation for life when he has decided to follow Christ utterly, wherever he leads, both in belief and conduct. It is a great mistake to ask what the Fathers of the church taught ; it is the rightful way to ask, What did the Founder of the church teach ?

SUMMARY.

Jesus is absolute Lord and Master.

1. Jesus claimed the first place in the affections of men. He insisted that, for his sake, men should be willing to turn their backs on their homes, property, and lives.
2. He spoke with authority and is the world's final teacher on all matters pertaining to faith and morals.
3. Jesus now has all authority over life, belief, conduct, church,

and ordinances, and all nature is absolutely under his control. So every intelligent creature ought to bow in loving obedience before him now.

4. It is a mistake to think that the headship of Jesus is less now than it was, or that it can be given up without wreck of faith.

BOOKS FOR FURTHER STUDY.

“The Person of Christ,” by Schaff; “God with Us,” by Hovey; “The Divinity of Christ,” by Liddon; “The Theology of Christ,” by Thompson; “Christ and other Masters,” by Hardwick. See articles in the systematic theologies on the person of Christ.

CHAPTER IX

THE SOLE AUTHORITY OF THE NEW TESTAMENT

JESUS asserted a sole headship for himself. If Jesus had remained on the earth in person, the New Testament would perhaps not have been written. Jesus was himself the gospel, the sole authoritative teacher, the witness to the truth of his teachings. Not being present in person the Scriptures keep the life and words of Jesus before us.

1. *Relation of Jesus to the Scriptures.* Jesus read, loved, and quoted the Old Testament. It was his Bible. He appealed to it as the record of a divine revelation. A definite statement of the Scriptures was, in his judgment, a finality (John 10 : 35). The trustworthiness of the Old Testament is settled for us by the word of Jesus. If he could rest on it, we also may. Jesus also made provision for the New Testament. He himself wrote nothing that has come down to us. He prepared men, taught the truths needful for human guidance and salvation, offered himself a sacrifice for sin, made provision that his teachings should be perpetuated. It was a necessity to put his teachings into writing in order that they might be preserved from error. Only in this way could his words be preserved in their purity.

The command to teach his disciples (Matt. 28 : 20) implied that his teachings would be preserved for teaching purposes. Jesus did not intend that his work should die with himself; he therefore made preparation for a church, for ordinances, for a book. He promised the Holy Spirit, not only for sanctification, but for quickening the memory and for guidance into the truth. The Spirit would help them in their utterances, both spoken and written (John 14 :

26). Jesus is God's gift to the world. Jesus gave himself for the salvation of men. He also gave for the preservation of the truth and for the conversion and guidance of men two permanent helpers, the Holy Spirit and the New Testament. The one is an internal helper, the other is an external helper, each mutually assisting the other.

2. *How the New Testament Grew Up.* For several years after the ascension of Jesus there was no written gospel. Time was required for its need to be felt. Then eye-witnesses, who had opportunity for knowing, honest-minded men, recording their own mistakes and ignorance, hazard-ing their lives for the truth of their testimony, wrote the four lives of Jesus, the Gospels (Luke 1 : 1-4). They are simple, straightforward writings, presenting Jesus in varying aspects. Their one aim is to present Jesus. The other writings of the New Testament came into existence as occasion arose. By the year 70, within forty years of the death of Jesus, the New Testament writings were almost complete. They all center about Jesus, his life and teachings, the effect his teachings should have on men, the application of his words to human lives. What Jesus did, what he is, what he wishes, what he will do—these thoughts fill up the New Testament writings (John 20 : 31). Jesus was a divine-human person, and this is a divine-human book, the two elements penetrating each other. The New Testament is a growth, a completed growth, for it presents a completed work.

3. *Can its Accuracy be Relied On?* If we should hear Jesus speak, there would be no doubts in the mind that his words possessed a binding power. Are the words recorded in the Bible his words? The writers were capable and honest, with opportunities for knowing. They could not have been deceived about Jesus. Their evident sincerity and their presentation of the holy character of Jesus show

that they would not deceive. Every year gives additional proofs of the trustworthiness of the New Testament. The oldest New Testament in existence, the Sinaitic Manuscript, is sixteen hundred years old. Covering a large part of the New Testament it is the same New Testament that we read to-day. We can trace these writings back into the first century. The believer in Jesus has a secure historical foundation to rest on. The New Testament presents statements that can be trusted, a person to be loved, commands to be obeyed.

Being sure of the trustworthiness of the book, we are sure of the desires and commands of the Lord Jesus. When we read it we are listening to Jesus himself or his chosen writers speaking to us. When it speaks, it speaks the final word. The highest critical scholarship of the day has proved that, "If comparative trivialities, such as changes of order, the insertion or omission of the article with proper names, and the like, are set aside, the words, in our opinion, still subject to doubt can hardly amount to more than the thousandth part of the whole New Testament." All the sentences and phrases and words that present any probable variation from the form in which the original writers left them can be placed within the space occupied by eight verses. On the various readings in the New Testament, President Harper says: "In textual criticism it has been learned that a list of one hundred and fifty thousand or more various readings in the various documents of the New Testament, when examined, furnishes a powerful argument for the substantial integrity of the text; and as a result of the investigations which have brought to light these variations, the text of the New Testament is far more firmly established than it could have been without them."

4. *The Inspiration of the New Testament.* By this it is not meant that the writers were changed into mere pens to be used by some higher power. They made investigations, they were eye-witnesses, they preserved their own individual traits of character (Luke 1 : 1-3). There was a guidance of

the Spirit as they made use of their own best judgment. In regeneration there is a union of the Holy Spirit and man's will. In inspiration there is a union and co-operation of the Holy Spirit's suggestion and influence with the writer's judgment and knowledge. Jesus promised a guidance (Matt. 10 : 20). Paul claims the presence of the Spirit in his teachings (1 Cor. 2 : 13).

Various theories of inspiration are held. The term verbal inspiration, implies that there was a divine guidance for each word ; the term, dynamic inspiration, implies a general guidance of the thought, but not of the word. It is perhaps not possible to precisely explain the method, but the fact of a guidance in the building up of the New Testament writings is plainly taught. The rejection of any one theory must not lead to a rejection of the fact itself. If Jesus could touch and influence the minds of the New Testament writers, it is altogether reasonable to think that he would do so.

5. *The New Testament is the Dominant Authority.* The Old Testament is supplemented and completed in the New Testament, which is the full and final revelation of God.

The Old Testament is the prophecy, the New Testament is the fulfillment. The complete unfolding of God's will is found in Jesus ; he is portrayed in the New Testament. The Christian must build his beliefs upon Jesus Christ as the New Testament reveals him. We interpret the Old Testament in the light of the newer revelation. The entire Old Testament is a prophecy of Jesus and a preparation for Jesus. To question whether the New Testament is the final authority in matters of faith and practice is in reality to question whether Jesus Christ is the sole authority in the domain of faith and life. The New Testament has a supreme authority because Jesus Christ has a sole headship.

6. *The New Testament is Above the Church.* The church existed before the written New Testament, but not

before the spoken word of Christ. The church is under Christ and his word. It is a witness for Christ, a helper to the truth, but it derives its existence and powers from Jesus, who founded it. The church has no power to change a command of Christ or add to the articles of belief or to the ordinances of the church (Rev. 22 : 18, 19). The church is an interpreter of the will of Christ, an executor to do the will of Christ when ascertained.

The Scriptures, interpreted under the best light that can be gotten, under the guidance of the Holy Spirit, stand supreme. The real Bible is not the printed page, still less the printed word taken out of its connection, but the real Bible is the mind of the Spirit as conveyed and expressed by the Scriptures. This mind of the Spirit must be searched for with all earnestmindedness that it may be incorporated in the belief and life. Nothing is binding as religious truth that the Scriptures do not bind. Nothing is to be received as religious truth that is not contained in the Scriptures, either explicitly or implicitly. No pope, council, church, Confession, or speculation, can add to the limits of revealed truth, though the Holy Spirit may constantly guide men to find new truths stored away waiting to be recognized. The Bible is an ever fresh book. The church must obey the New Testament, because it speaks in Christ's name.

7. *The New Testament is Above Human Reason.* Reason is from God, to be used in deciding the evidence needful for any message as a revelation, and in finding out the meaning of any received revelation. But it is not the judge to decide what Jesus ought to teach. Our reasoning powers are limited in their ability, and clouded by sin. It is reasonable to listen to the words of Jesus if he be regarded as one sent from God.

Rationalism would compress all our beliefs into the narrow range of what we think ought to be believed. A right reason would say, "Let Jesus Christ speak, he is knowledge

and truth." It is the part of reason to decide that in all likelihood some teachings will be too large for us to comprehend. A science without mystery is unknown, a religion without mystery would be unthinkable.

8. *The New Testament is Above all Human Writings.*

Early writings, some of which have come to us from the first century, testify to the general trustworthiness of the New Testament. In so far as they testify to the existence of practices forbidden by the New Testament, justifying their existence, they are not to be followed.

Prayers for the dead, infant baptism, regeneration through baptism, enforced confession, the power of the priesthood, the use of images, salvation through the church—all these are taught by writers of the first centuries. What the New Testament commands or forbids is done in the name of Jesus Christ, once for all. One plain, authoritative teaching of the New Testament must have more weight than all the writers of all the centuries. The Fathers of the early ages deserve study and honor, but one is our Master, Christ.

9. *The New Testament is Above Tradition.* Jesus uprooted all traditions that were not in accord with the truth (Matt. 15 : 13). Nothing becomes true by being practised for a long time. Tradition early became corrupt, but the written word abides. Whenever Christian truth has become obscured, when piety has almost died out, life and power have come to the church by getting back to the Scriptures.

"To the Law and to the Testimony" must be the spirit of each Christian. Traditions and custom are a help in explaining what is doubtful, in confirming what is plain, but they have no power against a plain Scripture teaching. It is better to be alone, walking in the New Testament teaching, than to be in the majority, holding to customs and beliefs that are not sanctioned by the word of Jesus and the holy writings.

10. *The New Testament and the Individual.* Each one is to search the Scriptures for himself, to find out for himself the will of Christ that he may do for himself the will of Christ. The Bereans tested the words of Paul by the Scriptures (Acts 17 : 11). The Scriptures were above Paul. Paul commands the Thessalonians to read his writing (1 Thess. 5 : 27). It is needful to know the Scriptures for strength, for upbuilding of character. A Christian will be strong in conviction, in piety, in usefulness, as he knows the New Testament, rests upon it for guidance, builds his beliefs and life upon its teachings (2 Tim. 3 : 16, 17). Back of every belief and practice should be a teaching of the New Testament.

Intelligent piety is better than piety alone. A personal study of the New Testament is the duty and privilege of each one. Matthew can be read through in two hours. The entire four Gospels can be read through in less than eight hours. Each one must give an account of himself to God ; therefore, each one should seek to ascertain for himself, at first hand, a knowledge of the will of the Lord Jesus. All light and help should be sought and used for this purpose. This book should form a man's belief, mold his life, and give an intelligent view of Christ's teaching. There is a living Holy Spirit who will help in the teaching, if there be a teachable mind.

11. *Mistakes as to the New Testament.* It is a mistake to think that inspiration deprived the New Testament writers of their individual peculiarities or freed them from the duty of seeking information (Luke 1 : 3). The Holy Spirit in regeneration does not destroy personal peculiarities. The Holy Spirit does not displace the man, but helps, guides, quickens, illuminates. The writers were not machines operated upon by the Spirit, but men influenced by the Spirit. It is a mistake to think that the Scriptures are too difficult for the praying student to understand. Some teach-

ings are difficult from their very nature, and some teachings must be accepted as true that cannot easily be understood or even reconciled with other received teachings. The New Testament was written for plain people, and an increasing light is thrown, year by year, upon the word. Practising what is understood will help to make plain what is not understood. Even the prophets did not understand all the Old Testament (1 Peter 1 : 10, 11). Peter speaks of hard places in the New Testament writings. It is a mistake to think that a denial of the inspiration of the New Testament would thereby destroy all its value or free a man from the obligation to believe in Jesus. If it be a trustworthy book it must be relied on and its teachings followed. We first establish its trustworthy character entirely apart from the question of inspiration. Then knowing its trustworthy character and resting on the words of Jesus, we accept his testimony to its inspired nature. Inspiration adds to its trustworthiness and gives added worth to its teachings. It is a mistake to look for any new revelation; a full revelation has been given once for all (Jude 3 ; Heb. 1 : 2). Additional study will make a new book out of the present book. It is a mistake to think that literary and critical helps alone are needed. The Holy Spirit, who aided in the making of the book, needs to be present. An inquiring mind, the use of all obtainable helps, and the guidance of the Holy Spirit, will make plain all that is needful for salvation and for guidance. It is a mistake to think that any proved error in the New Testament should lead to the rejection of the book or to the unsettling of the faith. The mistake may have crept in, may not have been there from the first ; or it does not touch any vital teaching, or additional light may be thrown upon it. No book in the world has, in any comparable degree, the proofs of trustworthiness that belong to the New Testament. As to the Old Testament, the Lord Jesus lived and died in

an unshaken belief in its trustworthy character. It is a mistake to think that the inspiration of the New Testament writers is of the same nature as the genius of poets and writers. God can help his people in all ways, but the guidance of the New Testament writers is for matters of deepest spiritual moment. The Bible differs from all other literature.

SUMMARY.

As Jesus did not remain on the earth the New Testament was written to keep his life and words before us.

1. Jesus studied the Old Testament and made provision for the New Testament in promising the Holy Spirit, who should bring all things to remembrance.
2. The New Testament had a gradual growth, as the necessities of the disciples called for it. By the year 70, it was nearly completed.
3. The trustworthiness of its reports of the life and words of Jesus may be relied on. The writers were capable and honest, and all the various readings have only established the text more firmly.
4. The New Testament was written under the guidance of the Holy Spirit.
5. It is for us the sole authority in all matters of faith and morals.
6. It is above the church, which has no power to change a command of Christ's.
7. It is above human reason.
8. It is above the writings of the Fathers or any human works.
9. It is above all customs and traditions.
10. Every believer should go direct to the Book.
11. The New Testament alone, rightly interpreted, is the supreme guide for all to-day. Obedience and the Holy Spirit's help are necessary to a right understanding of it. The inspiration of its writers is not the same as the genius of poets and other writers.

BOOKS FOR FURTHER STUDY.

On the formation and truthfulness of the New Testament, see Westcott's "Introduction." On Inspiration, see DeWitt. On the growth of teaching, see Bernard's "Progress of Doctrine." On the New Testament, its authority and trustworthiness, see Charteris. On the alleged discrepancies in the Scriptures, see Haley.

CHAPTER X

JESUS FOUNDING THE CHURCH

JESUS provided for sending the Holy Spirit after his departure to carry on his work. He provided for a book, the New Testament, to contain his will. He also founded a church, a collection of people in love with him, desirous of obeying his commands. It is a church founded by him and owned by him. He calls it, "My Church" (Matt. 16 : 18).

1. *Different Meanings of the Term Church.* In its widest meaning it refers to the entire company of believers in all ages, in heaven and on earth. In this use of the word there is no reference to outward organization. Jesus looking upon the heart regards all believers as his own. It is entirely a spiritual kingdom, entrance into which is secured by faith (Eph. 1 : 22, 23). In its narrower meaning, as used most frequently in the New Testament, it refers to the group of believers in one place, united in Christian service in accord with Christ's laws in order to glorify Jesus, be a help to each other, and widen the kingdom of Christ among men (1 Cor. 1 : 2).

In the New Testament allusions are made to nearly forty distinct churches. These two distinct uses of the term church are sometimes referred to as the church invisible and the church visible. Several times the word church is applied to the churches existing in the same locality without implying that they were merged into one organization (Acts 9 : 31). The church is in the world by divine appointment. Jesus might have suffered each disciple to live by himself ; but to supply the needs of the social instinct and to develop effectiveness he founded the church.

2. *The New Testament is the Guide-book of the Church.*

As Jesus founded the church we are dependent upon the New Testament to know the nature of the church, the character of its membership, how membership is obtained, its officers, its ordinances, its mission in the world, its doctrines, the nature of its government. We are shut up to the New Testament, which alone contains the mind of Jesus and the apostles on these subjects. The New Testament is the constitution of the Christian church.

The order and practice of the New Testament churches, founded under the directions of inspired teachers, become authoritative laws for us. Neither oral tradition nor any literature can take rank beside the New Testament. The New Testament shows what the church is to be and to do and to teach. It will do its most effective work when it tries to realize and live over again the pattern of the church presented in the New Testament. The churches of the early ages, as we see them, were very imperfect, as we should naturally expect ; but the patterns given are perfect.

3. *The Church is Subordinate to Christ.* As the individual believer must always ask, "What does Jesus wish me to be and to do and to think," so must the collection of believers ask, "What is the revealed will of Christ." Jesus is the head of the church (Eph. 5 : 23). The church cannot, therefore, make any new ordinances, or change existing ones, or make new tests of discipleship, or enlarge or diminish necessary beliefs.

The church is to represent Christ in its teachings, in its holiness, to repeat the life of Christ in its helpfulness, to obey the commands of Christ as given by himself and through the apostles. If the church should assume power to invent new ordinances or to alter or repeal Christ's teachings, it would be usurping the power of the Lord Jesus. Obedience is a test of true discipleship and also of true churchship (John 14 : 15). To be a Christian church it must be in all things commanded Christ's church.

4. *The Church is a Spiritual Body.* According to the New Testament, membership in the church must be preceded by discipleship. Regeneration, faith, conversion, the personal acceptance of Christ as Saviour and Lord, the full purpose of obedience to all the commands of Christ, all these are natural and necessary prerequisites of church-membership. The New Testament shows that churches were formed by the voluntary coming together of believers. The church formed in Jerusalem was made up of Christians (Acts 2 : 41, 42). The church in Antioch was made up of believers (Acts 11 : 21). The letter to the church in Rome is addressed to the "beloved of God, called to be saints" (Rom. 1 : 7). The letter to the church in Corinth is sent to the "sanctified in Christ Jesus" (1 Cor. 1 : 2). The churches in Galatia had received the Spirit (Gal. 3 : 2). There are no exceptions to this in the New Testament. Everywhere the members are spoken of as saints. They were not perfectly sanctified, but they had been begotten by the Holy Spirit. There were men in the churches, in the apostolic age, whose subsequent life showed that they were not regenerate persons, but they professed to be believers when they entered the church. If every believer were to read the New Testament through he would find everywhere emphasized this teaching, the necessity of spiritual-mindedness in heart and life of all the professed followers of the Lord Jesus. The church is not an organization for conferring salvation or guaranteeing salvation, but a society provided by Christ for those who are Christians. Regenerated by the Holy Spirit, led by the Holy Spirit, sanctified by the Holy Spirit, a habitation of God through the Holy Spirit—these expressions are descriptive of each member and therefore of the entire church as a spiritual body. The Christian life begins in a spiritual renewal, the new birth. No person is born a Christian ; he becomes a

Christian through a divine regeneration and a personal acceptance of Christ. None but persons giving evidence of the Christian life may rightfully enter the church. The membership is not limited to adult members, or perfect Christians, or to thoroughly trained Christians, but to those who are loyal in heart, to the Lord Jesus. Every member of the church should be able to give a reason for the hope that is in him (1 Peter 3 : 15). Persons are not Christians through their personal relation to believers or to the church, but through a personal hold upon Christ. Jesus Christ alone can make Christians. Christ's church is for those who are consciously Christ's people.

5. *The Church is a Voluntary Organization.* It must be voluntary because it is spiritual. Persons give themselves first to Christ, then to the church. An involuntary church-membership is an entire misrepresentation of the method of salvation. Church-membership is the outward expression of a preceding union with Christ, which of necessity involves regeneration and conversion. It must, therefore, be a voluntary surrender to fellowship with other Christians.

A forced membership, without a change of heart, is a mockery of the New Testament teaching. A person is born into membership of a family and of the State ; he cannot help himself. Citizenship is a compulsory fellowship as long as he remains in the country. Membership in the church is neither compulsory nor hereditary. A person is in the church not in order to gain salvation, but because salvation has already come into the soul. The Lord Jesus added the saved to the church (Acts 2 : 47). The Christian life is formed in the soul, not through any outward or mechanical means, not by water, or priestly hands, or a vote of the church, but only through the work of the Spirit in the heart and the personal acceptance of Jesus. Jesus must be in the soul before the person may be in the church. Jesus Christ must stand first, before baptism, before the Supper,

before the church, before the public confession. Discipleship comes before baptism, baptism comes before the church, and Jesus Christ comes before everything.

6. *Unscriptural Conceptions of the Church.* The teaching that the Church and the State are one is destructive of the individual spiritual life and of the New Testament definition of the church. According to this view all in the State are at the same time by reason of their citizenship members of the church. There is here no dividing line between the church and the world, because the world has come into the church and the church of necessity has become worldly. This is in direct antagonism to the New Testament precept and practice (2 Cor. 6 : 17). The civil ruler can have no control over the church. The church is in the State, but subject to Christ and under the New Testament laws as supreme and binding. Birth admits to citizenship in the State ; faith in Jesus admits to citizenship in the spiritual kingdom of Christ.

The teaching that the church is made up of believers and their children is contrary to Scripture teaching. In the Old Testament times persons were born into a membership in the Jewish nation. They were members of the Jewish commonwealth because they were the descendants of Abraham. In the spiritual era introduced by Jesus Christ no one is reckoned a child of Abraham unless he is a believer in Christ (Gal. 3 : 29). There has been an enlarging of doctrine and of spirituality through the coming of Jesus. The Jewish nation was for all those born into citizenship ; the Christian church is for those born a second time through the Spirit. It is a great mistake to confound the Jewish State with the Christian church. The teaching that salvation is the same as church-membership, so that to be in the church is salvation and to be outside the church is destruction, is in utter opposition to the New Testament teaching. Fellowship with Christ is essential to salvation ; fellowship with the church is helpful and obligatory. Ananias was in the church, but not in Christ (Acts 5 : 3).

7. *The Design and Mission of the Church.* One great design of the church is the training, the building up of the membership in all holy living (Eph. 4 : 15). The instruction by the pastor, the mutual watchcare of the members over each other, the constant instruction from the word, the meetings for praise and prayer, the varied activities of the church, the observance of the ordinances, the duties growing out of church-membership—all these will build up the member in strength and holiness. The church stands for growth, watchcare, worship, the holding of sound teaching, the maintenance of the Christian life, and the spread of Christ's cause. Each Christian has the strength that comes from the open confession of Christ and the strength that comes from fellowship with other Christians. The church-member honors Christ by the open confession of Christ, by drawing a distinct line of separation between Christ and the world. The church is an organized witness for Jesus by holy living, by being zealous in good works. The church must be salt and light (Matt. 5 : 13, 14). The church must take the place of Jesus in winning men and in doing good. Jesus is the head, the church is his body. What is done on the earth must be done in and through the disciples (John 15 : 21-27). It has in its hands the power of discipline. The church is compared to the human body with its varied members working under one mind, to one end (1 Cor. 12). The church must care for all those for whom Christ cares. Its mission is not ended until all are saved and built up in the likeness of Jesus (Matt. 28 : 19, 20). The church must be orthodox in teaching, holy in character, Christlike in spirit, and constant in its activities. The church cannot be more holy than its membership, who constitute the church.

8. *The Church is an Organization.* The church molds the individual members into one organized body. The New

Testament furnishes many proofs of the outward organization of the early Christian churches. It speaks of the stated meetings of the church (Acts 20 : 7) ; its elections (Acts 6 : 5, 6) ; its officers (Phil. 1 : 1) ; its discipline (1 Cor. 5 : 4, 5) ; its contributions (Rom. 15 : 16) ; its letters of commendation (Acts 18 : 27) ; its uniform customs (1 Cor. 11 : 11-16). The New Testament supplies the qualifications for membership : regeneration the inward change, and baptism the outward confession. The outlines and essential features of church government are revealed in the New Testament. It names the officers of the local church, the pastor and the deacon (Phil. 1 : 1).

The words pastor, elder, bishop, teacher are used interchangeably. There was an equality among the pastors. All gradations among the pastors arose in after years ; no trace of it is found in the New Testament. There is an equality in the membership, each Christian being a priest to offer spiritual sacrifices (1 Peter 2 : 9). The term priest is never applied to the pastor, it is applied to the membership at large. There is a common brotherhood and a common priesthood. The church is a self-governing body, subject only to the revealed will of Christ and the spirit of helpfulness to the cause of Christ upon the earth. Each church, in its spiritual aspect, is independent of the civil power. It has no right to use force to spread its views. The church must exercise discipline for the purity of the church, for the maintenance of sound doctrine (1 Cor. 5 : 5). The papacy, the centering of all churchly power in the hands of one man representing Jesus, is a perversion of New Testament teaching, which knows nothing of any one person taking the place of Jesus Christ. It took several hundred years for the papacy to get its power and make assertion of its claims. Episcopacy, asserting that the bishop is of a higher rank than the pastor, is opposed by the teaching of Acts 20 : 17, 28 and Titus 1 : 5, 7. The New Testament bishop is simply a plain pastor of a local church. This system arose in the centuries after Christ, when corruption and human inventions were getting hold of the church.

That any form of organization is equally desirable is not in accord with New Testament teaching, with its many allusions to the regenerate membership, its common brotherhood, its equality among the pastors and churches, its self-governing power, its subjection to Christ and inspired commands alone. A plain New Testament practice, sanctioned by the apostles, becomes a rule for the church today. The church life portrayed in the New Testament is characterized by great simplicity. The New Testament church is not a germ to be developed into something very different from the spirituality and plainness here described, but a copy to be followed.

9. *Mistakes in Reference to the Church.* It is a great mistake to put the church in place of Christ. This is churchianity, not Christianity. The church is a fitting servant for Christ and a helper to the Christian. It is an equally great mistake to under-rate the church, to refuse or neglect to enter it. If one believer may stay out, then all may stay out. The church would then at once disappear and Christ's will would be frustrated. It is not optional with an obedient Christian whether an open confession be made. The command of Christ should beget instant obedience. It is a mistake to think that the church may form its own Confession of Faith. The aim of the church must be to find out the New Testament teaching. No creeds have any power except that given to them by the New Testament truth that they contain. It is always right to make appeal to the Bible. It is a mistake to take anything but the Bible as the standard by which to test a church. Not age, or numbers, or power and standing, but its conformity to the New Testament must be the predominant characteristic to be sought for by the believer seeking for himself a church fellowship. It is a vast mistake to make membership in a church synonymous with a saved life. The church must stand where Jesus places it, second to himself. It is a mis-

take to think that because heaven may be gained at last, therefore no especial attention need be given to the New Testament teachings concerning church life here. Nothing that Christ commands is unimportant.

SUMMARY.

Christ founded the church and calls it "My church."

1. The word church, in its widest meaning, embraces all the saved in heaven and on earth. In its narrower meaning it has reference to the local body of believers.
2. The New Testament gives the mind of Christ regarding the nature of the church.
3. The church is and must be subordinate to Christ. It can add nothing to the word of Jesus or assume control of the ordinances.
4. The distinguishing feature of the church is its spirituality ; it is a collection of professedly twice-born people.
5. It is a voluntary organization ; membership is neither compulsory nor hereditary.
6. It is not in accord with the Scriptures to make it co-extensive with the State or to make it consist of believers and their children.
7. The church is organized to carry-on Christ's work, to manifest his life to the world and build up the spiritual life of the membership.
8. The church is an organization, and has officers, pastors and deacons, ordinances, discipline, and doctrines. The members are on an equality, and the church is a self-governing body subject only to the will of Christ. The church of today must be patterned, in all essential features, after the model presented in the New Testament. The Papacy, vesting all power in the pope ; Episcopacy, asserting that the bishop is higher than the pastor ; Presbyterianism, putting the governing power in a presbytery ; Plymouth Brethrenism, displacing all officers in the church ; the teaching of the Friends, having no outward ordinances, all these are variations from the New Testament teaching.

9. Church-membership must not be neglected, though it is not the same as salvation. The Bible is the standard by which to judge churches.

BOOKS FOR FURTHER STUDY.

For the nature of the local church, see Dexter's "Congregationalism"; Ladd's "Principles of Church Polity"; Jacob's "Ecclesiastical Polity"; Hiscox' "Baptist Church Directory"; Wayland's "Apostolic Ministry"; Harvey's "The Pastor"; "Madison Avenue Lectures". For the gradual development of unscriptural forms of church government, see Schaff's "History of the Apostolic Church," and Vedder's "Short History of the Baptists."

CHAPTER XI

JESUS COMMANDING BAPTISM

THE church is an outward organization. As such it naturally has outward ordinances. What these shall be, what their nature and design, how many there shall be, all depends on the will of Christ the lawgiver. He is king in his kingdom. There were ordinances in the Old Testament times, established by God ; the ordinances in the New Testament are established by Jesus Christ.

1. *God Commanding Baptism.* There is no command in the Old Testament for the baptism of one person by another. There were dippings, washings, and sprinklings, but nothing corresponding to the New Testament baptism. John came preaching, sent by God. He brought baptism with him. His baptism was from heaven (Matt. 21 : 25). To reject it was to reject God's command (Luke 7 : 30).

John spoke of the Holy Spirit, commanded repentance, urged a belief in the Christ to come (Acts 19 : 4). Jesus as a recognized member of the Jewish nation submitted to John's baptism. Not to have submitted would have been an act of disobedience, dishonoring God. Whatever was binding on the followers of God was binding on him. He always did the things pleasing to God (John 8 : 29). Not as a sinner but as a member of a sinful race, as one born under the law, it was his delight to do God's will. It was a righteous act (Matt. 3 : 15). When Jesus came, then naturally John's baptism passed away. John's baptism was essentially Christian. He baptized in the name of a Saviour to come ; we baptize in the name of one who has come.

2. *The New Testament the Sole Authority on Baptism.*

It alone can decide what baptism is, what it signifies, who is to be baptized. Nothing is binding that it does not command, nothing is permissible that it forbids. Whatever does not correspond with the New Testament teachings must be laid aside.

No literature, however far it may go back in the centuries, can displace or equal the New Testament. If any custom, having the sanction of Councils and centuries, is not in accord with the New Testament, it has no binding force. We must submit, in all things concerning the church, to the revealed directions contained in the records. History may explain the New Testament when its meaning is dark, but nothing must be allowed to explain away what it commands. We must not ask what the custom is, or what the church teaches, but what the New Testament says. It is authoritative, final, binding. If we listen to outside teaching, as against the New Testament teaching, we shall be obliged to accept many corruptions in teaching which early sprang up and were held by good men. Prayers for the dead, baptismal regeneration, the enforced confession to the priest, and the mass, came into existence early. The only safe method is to shut up ourselves with the New Testament alone, under the light and guidance of the Holy Spirit. Jesus intended to make his will plain to the inquiring heart.

3. *The Lord Jesus owns Baptism.* It is his property. It is the Lord's baptism, for he submitted to it (Matt. 3 : 13). If the Saviour placed his neck under the yoke of baptism, we may not reject it, underrate it, or change it. It is the Lord's baptism, for Jesus practised it in his ministry and commands it.

Jesus, through his disciples, baptized all his followers (John 4 : 2). No person could become his disciple without submitting to baptism. When they accepted him as Saviour, they accepted his baptism. Jesus preached and practised baptism. We may, therefore, not slight what Jesus cared for. It is the Lord's baptism because he commands

it (Matt. 28 : 19). The church must make disciples and the discipleship must be outwardly confessed and completed in baptism. It is the duty and privilege of the disciple to be baptized. Christ's command makes it a duty. Duty and love lead to baptism. Whoever subverts or alters in any way the Lord's baptism, is in reality usurping a power that belongs to the Lord Jesus.

4. *What does the New Testament Place before Baptism ?*

Jesus and the inspired writers reveal the spiritual qualifications antecedent to baptism. They constitute the essential standard to which the teaching of the church and the conduct of the believer must conform. The baptism of to-day must correspond, in all particulars, with the New Testament definitions of baptism. The person scripturally baptized must make confession of sin, must be penitent, must be a disciple, must believe in Jesus, must have a renewed spiritual nature, must be living a holy life, must have forgiveness, must be already saved, must have Christ in him and over him.

a. A confession of sin comes before baptism (Matt. 3 : 6). John insisted upon a confession before baptism. An unconfessing man, or an unconscious infant, could find no place in John's baptism. *b.* Repentance must come before baptism (Acts 2 : 38). An unrepentant heart makes Scripture baptism impossible. Peter builds up an impassable wall between impenitence and baptism. *c.* Discipleship precedes baptism (John 4 : 1). There must be a discipleship in the heart, then an open confession in baptism. God requires the heart with its love and the mouth with its confession (Rom. 10 : 9). A person must be a disciple before he is baptized. *d.* A belief in the Lord Jesus must precede baptism (Mark 16 : 16). Jesus commands every person to believe in him. He intended that every believer should be baptized. The command to baptize the believer is a command not to baptize the non-believer who cannot believe, and the unbeliever who will not believe. The Scriptures everywhere insist upon believer's baptism, nowhere

upon adult baptism. *e.* There must be a good conscience before baptism (1 Peter 3 : 21). Baptism has no power to remove moral uncleanness from the soul. The awakened and purified moral nature desires to please God. Baptism is one way in which obedience can be rendered. If there be no sense of a purified nature, no good conscience, there can be no Scripture baptism. *f.* There must be a death to sin before baptism (Rom. 6 : 2, 3). Christians cannot be in love with sin, for they have died to it. The death to sin in the heart, wrought by the Holy Spirit, is shown outwardly by the burial of the dead man in water ; they were buried through baptism. The persons who died (ver. 2) are the same persons who were buried through baptism (ver. 4). New Testament baptism is for those only who have died to sin and have the new life of Christ in the heart. There must be holiness, for a grave lies between the old and the new life. *g.* The washing away of sin precedes baptism (Acts 22 : 16). Forgiveness comes through the blood of Jesus. Baptism is not a means of washing away sin, but a sign that it is washed away by Christ. When forgiveness has not been secured, baptism cannot take place. Forgiveness and baptism go hand in hand. What the blood does in reality, *viz.*: wash away sin, is done in a symbolic way by the water. *h.* Salvation through Christ precedes baptism (Acts 2 : 47). The church is for saved people. No entrance is obtained into the church except through baptism as one of the necessary prerequisites. Baptism is, therefore, not for the unsaved, but for the saved. It is not a means of salvation but a confession that salvation has been received. *i.* Baptism is a putting on of Christ (Gal. 3 : 27). In baptism is a public confession of Christ as received. Christ covers the life with his forgiveness. The holiness of Christ is imparted to the life. There is a voluntary assumption of a life in connection with the Lord Jesus. There is a conscious reception and confession of Christ as Lord and Saviour. No impenitent man or unconscious child can put on Christ.

5. *Belief and Baptism are Yokefellows.* Where one goes the other ought to go. Belief must of necessity precede baptism. Baptism must at once follow belief. The two

were closely joined together in order of time in the New Testament times. Belief in Christ, joined to obedience, finds in baptism a pressing duty and a high privilege. Baptism without belief is an impossibility, according to New Testament teaching. Jesus has joined the two together and what he has joined together no man ought to put asunder. No unbeliever, no person who cannot believe, is capable of receiving the baptism that Jesus commands.

6. *How the Baptism of Unconscious and Unregenerate Persons Arose.* *a.* If baptism has a mechanical or magical effect in itself, transforming the character, working a moral change, introducing into a saving relation to God, taking away a tendency to sin, then baptism might fittingly be administered to all, including infants and unregenerate. The belief that baptism can of itself produce a change in the heart and work a complete change in the relation of a person to God, makes of Christianity a merely mechanical thing. Unscriptural views of the effects of baptism led to the utterly unscriptural practice of infant baptism. According to the Scriptures Christ must be received before baptism can be received. *b.* The belief that baptism is essential to salvation and without it no one can find favor with God, is contrary to the New Testament. If an unbaptized person is finally lost, there will spring up the baptism of the unconscious child in order to salvation. Baptism is essential to complete obedience and the perfect assurance in the heart, but nowhere is it taught that the unbaptized, for this reason, is shut out from God. *c.* A confusing of the Old Testament Jewish national life, in which membership was hereditary, with the New Testament church, in which the spiritual character is essential to membership, has led to the introduction of infant baptism. The fleshly birth introduced into the Jewish nation with its outward rites, but the spiritual second birth is needful for admission into Christ's New

Testament church. The church may not ask an applicant for membership, "Are your parents believers?" but, "Are you a believer in Jesus Christ?" *d.* The belief that the church has power to alter the terms of qualification for baptism has contributed to the practice of infant baptism. But the church is not a legislative body, to make laws. It is an executive body to carry out the laws imposed by Christ. The church is under Christ for teaching truly, for living holily, for serving faithfully.

7. *Household Baptisms.* There was household baptism because there was first of all household faith.

The household of Cornelius was baptized (Acts 10 : 2). It was a believing family. The household of Lydia was baptized (Acts 16 : 15). He afterward comforts those whom he had baptized (Acts 16 : 40). The jailer's household was baptized (Acts 16 : 32-34). It was a believing family. The household of Stephanas was baptized. In 1 Cor. 16 : 15 we have the statement that all were active Christians. The entire New Testament shows no instance of the baptism of a professedly unregenerate person. Jesus blessed infants, he did not baptize them (Matt. 19 : 15). Six months before the close of the Saviour's ministry the disciples rebuked mothers who brought their children to Jesus. If the disciples had been accustomed to infant baptism, they would have welcomed the mothers. Neither Jesus nor his apostles knew of any baptism but believers' baptism. Even if there had been infants in the households mentioned, they would not have been included in the baptism, for Jesus shuts them out by his specific command that belief must precede baptism. Every statement must be subordinated to Christ's words.

8. *What Baptism Is.* What the act of baptism is must be determined by the law book of the church, the New Testament. Jesus, through the Holy Spirit, has given the New Testament as the all-sufficient standard in the formation of the church, and for its beliefs and guidance. The

Romish Church affirms that there are seven sacraments. We, holding to the New Testament, believe that there are only two ordinances. An examination of the New Testament shows : *a.* That the Lord was baptized in the Jordan (Mark 1 : 9). The acts of Jesus explain the commands of Jesus. Only one motive would naturally take Jesus into the water, a desire to be buried in baptism. The only reason to-day impelling a person to go into the water for the ordinance is a desire to be buried in baptism. The disciple should follow his master. *b.* That baptism takes place in water (Matt. 3 : 11, R. V., margin). Water is the element in which the baptism takes place. The word *in* renders compulsory the idea of a burial. Nothing but this can take place in water. *c.* That baptism requires a sufficiency of water (John 3 : 23). The only reason assigned for baptizing at Enon was because of the sufficiency of water. Without water there can be no baptism ; without a sufficiency of water there can be no burial in baptism. If baptism were not a burial, there would be no fitness in alluding to the sufficiency of water. Nothing but a burial will explain the presence of this verse in the Scriptures. *d.* That baptism requires both the baptizer and the baptized to go into the water (Acts 8 : 38). In preaching Jesus to the inquiring man, Philip preached baptism. Walking after Jesus in his heart, he walked after Jesus in the water of confession and baptism. What motive induced two men to leave the chariot, go down into the water, both of them ? The only rational and sufficient motive was a desire to perform and submit to an ordinance of Jesus, a burial in baptism. This act alone will explain this verse. The baptism illustrated in the New Testament will to-day lead two persons into the water. *e.* That baptism is a burial (Rom. 6 : 4). Men are by nature dead *in* sin. Through the Holy Spirit they become dead *to* sin. They have in them the life of

the indwelling Christ. Those to whom Paul wrote had passed through a death to sin and a resurrection to a new life. They had exhibited this inner change by an outward confession. As dead people they had been buried ; they had been buried *through* baptism. Baptism was that act through which they had been buried. Baptism expressed their death to sin. They were dead and buried people. They could not, therefore, live any longer in sin. The burial of a believer is a visible creed. It says : " I confess my deadness to my old life ; I confess a resurrection to a new life ; my old life is the grave." This " burial through baptism " was the universal custom of the New Testament churches. Paul joins himself and the Roman Christians in the one word *we*, " we are buried." To take away the burial through baptism will obscure the meaning of this passage, will rob God's word of one of its appeals to a holy life, will take away a visible emblem of the resurrection of the Lord Jesus. In Col. 2 : 12, Paul uses the same figure of a burial to define baptism. In order that there may be a burial through baptism, there must be a burial. If there is no burial there is no baptism. The burial takes place through, by means of, baptism. *f.* That the figurative allusions to baptism in the New Testament necessitate a burial. The sufferings of the Saviour were overwhelming in their nature (Luke 12 : 50). The cloud and the sea that enveloped the Israelites made a figurative burial (1 Cor. 10 : 2). The disciples would be so completely under the influence of the personal Holy Spirit that nothing but a burial would express it, " baptized in the Holy Spirit " (Acts 1 : 5). The scrupulous Pharisees washed their hands always before eating, and in coming from the market place took a complete bath (Mark 7 : 4, R. V., margin). The incidental allusions to baptism as a bathing, a covering of the entire body, shows that it must be an immersion (Heb. 10 : 22 ;

Titus 3 : 5). Jesus might have chosen a word meaning to sprinkle, to pour, to apply water to the body, but knowing that his church would exist always and everywhere, selected a word from their everyday language meaning to immerse. Immersion is essential to New Testament baptism. We should not criticise Christ for making his choice, but obey him. The verb baptize in its different forms occurs eighty times in the New Testament ; the noun baptism twenty-six times. Any one finding these places can for himself test their meaning. He will find that the words dip or immerse, and these words alone, in a literal or figurative sense, will fit into all these passages and give a natural meaning. Jesus adopted one word for a distinct act. He might have established a church without any symbolic acts, but having made a choice, his choice should be respected.

9. *What Baptism Signifies.* Baptism is a teaching ordinance, having several important truths bound up in it. The choice for it of a burial was not, therefore, accidental, but designed. *a.* It is a symbol of the death and resurrection of the Lord Jesus. Baptism is a historical monument. It bears witness to all men that Jesus died and rose again. It brings before us, in a visible way, the sacrificial death of Christ. Christianity has no power unless it has a Saviour who died once, but lives forever. *b.* It is a symbol of Christ's death for sin and the acceptance by the believer of the Saviour's work. It is a baptism into his death (Rom. 6 : 3). There is an identification of the believer with his Lord ; they are planted together. The death through which all blessedness comes is portrayed. The believer makes this death his own. *c.* It is a symbol of the death to sin by the believer, and his resurrection to a spiritual life. The believer has died to sin. He has been buried out of sight. The old life in sin has perished. The grave has covered the former life. A new, regenerated life has been entered

upon, a resurrection life, like Christ's own. This regenerated life comes through the death and resurrection of the Lord Jesus. Baptism is described as a bath of regeneration, signifying that a regeneration has already been effected. Baptism shows it and declares it (Titus 3 : 5). *d.* It is a symbol of the entire cleansing of the moral nature. It is a purification effected through the sacrificial death of Jesus. The sins covering the nature have been symbolically washed away. To displace a burial in baptism is to cover up from view some fundamental teachings that Jesus bound up in it. Nothing but an immersion can show the radical change in the nature of the life, the old life buried, a new life begun. Nothing but an immersion can set forth that this change is due to the fellowship of the believer with the sufferings and death of his Redeemer. To alter the form is to alter the teaching, for the form is a teaching form ; Jesus Christ ought to be allowed to have his own way in presenting his teachings to men. The command of Jesus, the example of Jesus, the symbolic meaning of baptism, all conspire to make immersion essential to New Testament baptism.

10. *Mistakes as to the Act of Baptism.* *a.* There is a false spirituality denying any outward act of baptism as binding. All stress is laid upon the gift of the Holy Spirit, the endowment of power by the Holy Spirit. But Jesus plainly provided for the outward confession of the inward belief. Through the entire New Testament there is the water, the church, the broken bread. The Christian religion is spiritual, but it has outward aspects. *b.* There is a sacramentalism making everything depend upon the water of baptism. Its mechanical observance takes the place of the spiritual condition of the heart ; baptism becomes a saving institution. If, therefore, the ordinance cannot be observed in the scriptural way, the form must be changed, in order that spiritual blessings may come. Baptism is not

salvation, nor a means of salvation, but a proclamation that salvation has come. *c.* There is the erroneous statement that if the heart be right the form is utterly non-essential. But if the form was submitted to by Jesus, if he commanded it as binding upon his disciples, if large New Testament teachings are contained in it, if a personal confession of salvation is made through a buried and risen Redeemer, it must be irreverent to change it. An ordinance must have a form. The form is an essential part of a teaching ordinance, a positive institution. A right heart should aim to keep the right form. The spirit of obedience is the only fitting spirit for a disciple in the presence of a command of Jesus. Neither customs nor conveniences have any power in the presence of convictions and commands. *d.* It is sometimes claimed that the church has power to change the forms of the ordinances. It would be a dangerous power for the church to possess. It has been granted no such power. No one may add to or take away from the express commands and teachings of Christ. There have been days of spiritual darkness when the church has grown so large that it claimed power to lay hands on Christ's teachings. The church can only command and teach what Christ commands and teaches. *e.* It is not a matter of more or less water, but it is the question of doing what Christ commands. Obedience is always an obligation. It is not an open question whether a believer should be baptized; the wish of Christ has settled it once for all. Obeying Jesus in the matter of baptism does not free the believer from obeying him in all the other New Testament commands. It places him under a pledge to try to obey Christ in all things.

SUMMARY.

As an outward organization the church has two ordinances given by Christ—baptism at the entrance, the Lord's Supper within the household.

1. God commanded baptism under John.
2. No customs or early writings have authority over baptism.
3. Jesus submitted to baptism, to fulfill all righteousness, and it belongs to Jesus, inasmuch as he made it a perpetual ordinance for his people.
4. The New Testament shows that a repentance for sin, the confession of sin, a professed discipleship, a personal belief in Christ as Saviour, a renewed moral nature, a death to sin, a salvation through Christ, all these are declared prerequisites.
5. Baptism will at once follow true belief.
6. The baptism of unconscious infants and unbelieving persons arose from belief in baptismal regeneration, or its necessity for salvation, from confusing the Old Testament church with that of the New, or the power of the church to legislate.
7. Household baptisms followed household faith.
8. Baptism is a burial in water declaring the believer's death to sin.
9. What baptism teaches.
10. A burial in water without belief, or a belief in Christ with something other than a burial, is not a right baptism. Obedience is necessary.

BOOKS FOR FURTHER STUDY.

Curtis' "Progress of Baptist Principles"; "Madison Avenue Lectures," Vol. IV.-VII.; Broadus' "Immersion Essential to Baptism"; Conant's "*Baptizein*: Its Meaning and Use." This contains every instance of the use of the word baptize, from its earliest appearance in literature to a period several centuries after Christ. "The Greek Words in Baptism," American Baptist Publication Society. For meaning of the word see the Greek-English Dictionaries of Thayer, Sophocles, and Liddell. For the opinion of others than Baptists, see "Pedobaptist Concessions," by Everts.

CHAPTER XII

JESUS ESTABLISHING THE LORD'S SUPPER

TWO ordinances Jesus established, the one introducing into membership, the other a family meal in the church. The Supper was established, according to the correct chronology, on Thursday evening, April 6, in the year 30, in the upper room. The Passover meal, celebrating the deliverance from Egypt, was over. Jesus then established a meal commemorative of the new deliverance from spiritual bondage and death. There were present at the Passover meal the Twelve, at the Supper perhaps only eleven besides Christ. There was the broken bread, the poured out wine, the participation by all, the hymn sung, the departure for the cross. Accounts of the establishment of the Supper are given by Matthew, Mark, and Luke. Paul gives in 1 Cor. 10 an account received from the ascended Saviour.

1. *The Essential Features of the Meal.* The partaking in an upper room, the meal at night-time, the reclining posture, the unleavened bread, the limited number, the absence of women, all these are merely incidental. The essential features are, the loving trust in Jesus as Saviour, the confessed discipleship, the sense of sins forgiven, the conscious need of help, the remembrance of Jesus in what he has done, the dependence upon the present living Saviour, the hope of a reunion with him, the use of the bread and the wine as the emblems of a real sacrifice offered by Jesus. These essential features must always be present.

2. *The Ordinance Perpetual in its Observance.* It is to be observed "till he come" again (1 Cor. 11 : 26). The

disciples of Jesus will need, in all ages, to look back to the sacrifice of the Saviour as the foundation of their hopes, the one sacrifice through which forgiveness and access are gained.

It is an ordinance retrospective in its nature, for it looks backward to the cross ; it is introspective, looking inward to find there a love for Jesus and dependence upon him. It is prophetic, for it looks forward to the coming again of the Lord, when its observance will, of necessity, stop. It will be needless in heaven, for Jesus himself will be there in person. The fact that it stands for the death of Jesus will need to be constantly kept in the mind of the Christian and of the church. How often it is to be observed depends on the judgment of the church. It was apparently observed every day in the worship houses in Jerusalem (Acts 2 : 42). It was apparently observed every Lord's Day by the saints meeting in Troas (Acts 20 : 7). That it will be observed frequently is plain from the words of Jesus, "As oft as ye drink" (1 Cor. 11 : 25).

3. *It is a Memorial Ordinance.* Jesus said, "This do in remembrance of me" (Luke 22 : 19). It is intended to keep him in mind, to refresh the memory and the heart with the central truth of the Christian system, the person and sacrificial work of the Lord Jesus.

It is nowhere called a sacrifice, an offering for sin. There is nothing mysterious or magical about it. It is taking the simple elements of bread and wine and through them getting a perpetual view of the sacrifice of Jesus. Its very simplicity is a mark of its divine origin. If men had devised something to represent the most important teachings of Christianity they would have made an outward splendor to correspond with the worth of the teachings. The one thought in the mind of the participant must be Jesus, his love, his sacrifice, his helpfulness, his present life in glory, his gathering his people to himself in heaven. It is not a place for gloom and dread, but a festival place, a place for rejoicing. Here faith and hope and love should dwell. It

is a meal that speaks of the propitiation of Jesus, of the deep waters passed through to secure salvation, but it is for the Christian a festal thanksgiving service. It is the living Jesus that is to be remembered. This ordinance is not to be used as a manifestation of brotherly kindness and esteem for each other. Christians may in varied ways show their affection for each other, but this ordinance Jesus has reserved for himself.

4. *It is a Declaratory Ordinance.* "Ye do show—proclaim—the Lord's death" (1 Cor. 11 : 26). It is a distinct sounding out by the participant of the fact of Jesus' death. It is a symbolic declaration of the facts of the gospel. It is a representation to the eye of the same truth which the preached word brings to the ear. Its every observance is a witness to the truth of Christianity, to the personal existence of Jesus on the earth, to the fact of his death. That Jesus lived and died, that his death was by violence, that his death was, in some way, a blessing to men—these facts and these alone will explain the establishment and the maintenance of this ordinance.

The observance of the Supper can be traced back to within twenty-five years of the death of the Saviour, when its observance was everywhere a mark of the Christian faith, rooted in the practice of the Christian churches. Jesus was intent upon keeping the heart fixed on himself as the only Saviour from sin, through whose death comes a blessed life into the soul, and therefore he fixes the minds of his followers upon his death. He calls attention, not to the purity of his life, to the sublimity of his teachings, his benevolence, his wonderful deeds, but to his sacrificial death alone. Other systems of religion present some good men and many fine truths, Jesus alone brings a redemption from sin—he therefore lays emphasis on his death for sin. The Lord's Supper makes a declaration concerning the death of Jesus for the sins of men. This ordinance is not a supernatural means of acquiring life in the soul, but a confession of faith, a public witnessing that Jesus made an offering for sin.

5. *It is a Church Ordinance.* Prayer may be offered and Christian work done in private. The Lord's Supper is to be observed in a church capacity. "When ye come together in the church" (1 Cor. 11 : 18). The word church refers to the associated body of believers. Paul was writing to a church concerning the proper observance of the Supper. He contrasts the church, in which the Supper is observed, with the home where eating and sleeping naturally have place (1 Cor. 11 : 22). A person may hold spiritual fellowship with the Lord Jesus when alone, but the Supper implies a joint participation with others.

The loaf of bread broken means a number uniting in the meal (1 Cor. 10 : 17). The Supper is a declaratory rite, but it cannot bear witness unless there are others present to hear. The Supper is not for the private devotions, or the family gathering, or a collection of saints, but for the church in its church capacity. The believers added to the church partook of the Supper (Acts 2 : 41, 42). The ordinances are under the care of the church, to be watched over. The church is the pillar and ground of the truth (1 Tim. 3 : 15), to witness against error, to admit to membership, to exclude from membership. It spreads the Supper and guards it under the law of Christ (1 Cor. 11 : 2, 23). Jesus did not invite all his trusted disciples who were present in Jerusalem when the Supper was established, but only those who formed the nucleus of the New Testament church, the Twelve. Whatever keeps a person out of the church-membership, for the same reason keeps from the Lord's Supper. The scriptural order is, first, Christ ; second, Christ confessed ; third, the church ; fourth, the Supper. Exclusion from the church naturally shuts out from the Supper (1 Cor. 5 : 11). The church does not restrict its affections to those alone who come to the Supper nor stigmatise as non-Christians those not invited, any more than Jesus did when he did not invite all his followers to the first Communion. Salvation is for all who believe, the Communion is for all believers in Jesus who have come into the church.

6. *It Must be Preceded by Regeneration.* The Com-

munion is the outward expression of a life in the believer begotten and nourished by the Lord Jesus. Only the living can eat ; the corpse needs no food. Only the spiritually living may come to the Supper ; it is no fitting place for those who are dead in sin. It is not designed to create life in the soul, but it is the outward confession of a hunger of soul satisfied through Jesus Christ.

There must be an intelligent faith in Jesus, as those who partake are exhorted to examine themselves before partaking (1 Cor. 11 : 28). It is not partaken of for the bodily strength that comes from the bread and wine, but it is the conscious confession of a present participation in the benefits and blessings that come from Christ's death. Without a regeneration preceding, the partaking of the memorial meal would be meaningless and a mockery. Bread is for the nourishing of a life already begotten. The blood is the symbol of sins forgiven. Therefore, a renewed, forgiven nature is an absolute pre-requisite for the scriptural participation. More important than anything else is the heart of faith and love and need that has consciously taken Jesus into the soul and lived upon and through him. Then in an outward way the believer takes into himself the things that stand for Jesus and his work. Jesus is partaken of, first in a real spiritual way, then in an outward, symbolic way. The unconscious infant, the unregenerate man, the person seeking after Christ, have no place provided for them by the Saviour at his Supper.

7. *Baptism Precedes the Lord's Supper.* The church has no right to make any terms of communion. It can only act as an interpreter of the New Testament injunctions and examples. As in the Old Testament circumcision came before the Passover, so in the New Testament baptism comes before the Supper. Both are institutions of the Saviour, but they stand in a certain fixed and definite relation to each other.

a. Baptism was established months before the Lord's

Supper was established. *b.* Those who partook of the first Supper were, without any doubt, baptized. Jesus taught that those rejecting John's baptism rejected the counsel of God (Luke 7 : 30). Jesus insisted upon the baptism of his own immediate followers (John 4 : 1). It is unthinkable that the apostles, chosen to teach others, to represent Christ before men, to lay the foundations of Christ's outward kingdom, were not themselves baptized. *c.* The command of Jesus fixes baptism as the initial step in the outward Christian life (Mark 16 : 16). Belief is joined closely to baptism ; they are the two sides of the same conscious turning to Jesus with the heart and the revelation of that faith in the obedience of the life. Jesus places nothing before baptism but belief. Baptism follows belief in order of time. Nothing can or ought to come between the two acts, belief and baptism. The final Commission places the making of disciples first, the baptizing of the disciples second, the training of the disciples third (Matt. 28 : 18, 19). The proof and test of the confession of the discipleship is baptism. Jesus Christ, for all the ages, for all peoples, places baptism as the first outward act of the Christian life. He assigns to it the privilege of being the introductory, initial act—being the first thing. No other outward act can be before this first act. With this agrees the apostolic history. New Testament history is New Testament teaching and authority. The order of the New Testament churches was, the reception of the word in the heart, baptism, addition to Christ's people, the Lord's Supper, instruction in the word, and the fellowship of the Christian life (Acts 2 : 41, 42). It is taught in many places that persons believing were baptized straightway. Then would follow naturally the church life, the memorial meal, the fellowship in service. There is a complete uniformity in the Scripture order. The precepts of Jesus and the history of the New Testament fit into each other. *d.* The nature of the two ordinances shows that baptism must precede the Supper. The one is the initiating rite, the other is the family meal. The one shows the new-born life, the other shows the sustenance of that life. There must be a birth before bread is needful. In baptism a man puts on Christ ; in the Supper he feeds on Christ. As a symbolical ordinance baptism

has no place unless it precedes the Lord's Supper. A person must get into the church before he can partake of a meal that is inside the church (1 Cor. 11 : 18). A person must be symbolically born before he can symbolically partake of Christ as the bread of the life. There is a meaning not only in the ordinances themselves, but also in their relation to each other, and in their order. Jesus always proceeded in an orderly way in the unfolding of his teachings (Mark 4 : 33). The two fit into each other and depend on each other. Neither is complete without the other. If a person is born and has no food, he must die. We would therefore expect that some outward form would follow and complete the teaching conveyed in baptism. This the Lord's Supper does. We would expect that some outward form would precede the Supper, would be introductory to it. This place baptism takes. The spiritual birth takes place but once, therefore baptism is administered but once. The partaking of the bread and wine relate to the preservation and growth of the religious life, and therefore the Communion is frequently observed. The main facts of the Christian life, the death to sin, the birth to a new life, that life coming through the sufferings of the Saviour, the sustenance of the life by the atoning Saviour, are all set forth plainly before the senses by the two divine ordinances. Both ordinances are teaching ordinances ; there is an equal reverence and obedience due to each. They are both institutions of Jesus, embodying the main facts of the Christian system and the Christian life, designed to witness for the truth. They are means also of propagating the gospel.

Justin Martyr, who died A. D. 165, writes in his appeal to the Emperor Antoninus : " And the food is called by us eucharist, of which no one is allowed to partake but he who believes the truth of our doctrine and who has been washed with the washing that is for forgiveness of sins and to regeneration, and who so lives as Christ has commanded."

It is the duty of all persons who know of Jesus to believe in him. It is a duty at once to confess him in baptism, confessing thus the death to sin and the fellowship of Christ in the new life. It is a duty to unite with others in church fellowship, partaking of the holy Supper within the church.

If all were thus to follow the Scripture teachings no questions would arise concerning the restriction or openness of the communion. It is the privilege of the Christian to obey Christ in Christ's way.

8. *A Holy and Orderly Life Precedes the Lord's Supper.* Unclean living shuts out from the Supper. The Corinthian church is exhorted to exclude the unclean man (1 Cor. 5 : 1-13). The faithful members are to separate themselves from those walking disorderly (2 Thess. 3 : 6). A departure from the plain command of the Lord Jesus constitutes a disorderly walk.

If all churches in the world practised the baptism of unconscious children, observance of the command of Jesus that belief must go before baptism would at once perish from the earth. A grievous hurt would come to the cause of Christ in the obliteration of one of his plain teachings. The church must insist that the New Testament teachings be scrupulously followed : no baptism but for believers, no baptism that does not include a burial, the church for baptized Christians, the Supper in the church. The church is a trustee of Christ's teachings (1 Thess. 2 : 4), not to hide them, to neglect them, to enlarge them, to place them out of due proportion, but to receive them gladly, to hold them firmly, to teach them plainly in love. It is the Lord's Supper, therefore none may be invited who have not complied with the New Testament commands. What the New Testament opens the church must not shut. What the New Testament shuts the church must not attempt to open. The Lord's baptism is open to all believers ; it is closed by the Lord himself against those who do not believe. The Lord's church is open to baptized believers ; it is closed by the Scriptures against those not confessing Christ in the required ways. The Lord's Supper is open to those "in the church" ; it is restricted by the Scriptures to those who are in the church. The church is the divinely constituted body to inquire into the evidences of conversion, to receive into the church, to enforce discipline, to act as the custodian of New Testament teachings. The two ordinances are an essential

part of Christianity, in that they affirm the existence of Jesus, his life, his death, his resurrection, life through his sufferings, his present supporting power.

9. *What the Lord's Supper Teaches.* It teaches: *a.* That Jesus died for our sin. Jesus wrought his great work for mankind by his death, and this death was an offering for sin. The blood speaks of the atonement made for the soul. It speaks of our deserved condemnation, our helplessness, the sacrificial offering for sin. "Without the shedding of blood there is no remission" (Heb. 9 : 22). It is a salvation procured through the blood, once for all. *b.* That we may personally participate in the salvation that Christ brings, the bread and wine are partaken of. "This is my body, which is for you" (1 Cor. 11 : 24). In a symbolic way Jesus is actually received. The eating of the flesh, the drinking of the blood, bring eternal life into the soul (John 6 : 54). A spiritual reception of the crucified Christ is essential to salvation. This spiritual teaching is set forth visibly before the eyes by means of the physical emblems of the body and blood of the crucified Christ. Christ is visibly received. The Supper is a help to weak faith in that Christ is, as it were, visibly present. *c.* That the believing participant has become one with Christ. It is a communion, a partaking of the body of Christ (1 Cor. 10 : 16). There is a fellowship, a oneness with Christ, which means a holy life in the Christian, a sharing in all that Christ has, a life in glory with Christ. The Supper is a witness of the past redemption, is a visible participation with Jesus in the present, an incorporation of Christ in the participant, and is a pledge and prophecy for the future. The believer remembers Jesus, Jesus remembers the believer. *d.* That there is a constant dependence upon Jesus for spiritual life. Jesus is just as needful in the life following conversion as at the time of conversion. Having begun

with Christ, the believer must continue with Christ. The oft-recurring meal is a constant testimony that Christ is always needful, is a constant appeal to depend on him utterly. Justification and regeneration take place once for all, but growth in grace, the increasing likeness to Christ, require constant supplies from the divine fullness. *e.* That there is a oneness with each other. All partake of one loaf (1 Cor. 10: 7). This is an appeal to unity in the membership. There is a oneness with each other through a oneness with Christ. There ought to be no factions, no feuds in the Christian family. The Supper is a pledge of the time when there shall be an outward unity among all Christ's followers, one family, one festal meal. This unity will come through obedience to Christ's commands.

10. *Mistakes Concerning the Lord's Supper.* It is a mistake to regard it as a means of life for the soul. It cannot change a man's relation to God, or affect his character. It is wrong, therefore, to give it to infants or those who are dying as a means of safety for the soul. In some ages in many countries, and in this day in some countries, the emblems of the Supper are given to unconscious children. Jesus alone saves. These emblems are for a person saved through Jesus. It is a mistake to regard the bread as other than simple bread. Jesus' word, "This is my body," means, "This represents my body." It is horrible to think that the bread is actually changed into the flesh of the Lord, and thus eaten. The bread must be broken to represent the crucified Christ. Luther in the past, and many to-day, convert this simple memorial meal into an awful and mysterious celebration, utterly remote from Scripture teaching. It is a mistake to regard it as an offering for sin. Jesus died once for all. There is a complete salvation possible for all. There is needed no new redemption, but there is a constant need of a fresh remembrance of the one provided. It is a

mistake and wrong to keep any member from the use of the wine. Every member has a right to all that Christ has given. To keep a member away, as the Romish Church does, is to rob the believer of his privilege and to usurp the power of the Saviour. There is no safety but in keeping close to the words of Jesus. It is a mistake to disparage baptism, making it optional whether it shall be submitted to in the Lord's way or not, but exalting the participation in the Supper as an unbreakable command. Both exist by the word of the same lawgiver. It does not honor Jesus to disparage either ordinance. It is a mistake to regard the Supper as a means of showing brotherly fellowship. Its first thought is remembering Jesus, and Jesus only. Then comes through Jesus a love for all those jointly partaking, and for all who love the Lord Jesus in sincerity. The church celebrating the Supper does not declare that those not invited are not Christians or are personally unworthy, but only that, according to the best light given to it, they have not submitted to the teachings of Jesus as contained in the New Testament.

SUMMARY.

Jesus established the night before he died an ordinance of a simple meal. The broken bread and poured out wine are symbols of his body and blood. There were present the apostles, the nucleus of the New Testament Church.

1. The essential features of the meal must always be present.
2. Its observance is to continue "till he come."
3. The meal is memorial, in that it commemorates Jesus and his sacrifice.
4. It is declaratory, in that it shows forth his death.
5. It is not for the display of brotherly love, except in an incidental way, but for the representation of the death of Jesus by the assembled church.
6. Regeneration, a spiritual life in the soul, a personal trust in the Lord as Saviour, must precede Communion.

7. The confession of Christ in baptism is the Scripture antecedents of the Supper. The two ordinances bear to each other such relations that baptism must be first. The believer is under obligation to partake of the Supper.
8. In the Communion the participant pledges himself to a holy and dependent life.
9. The ordinance teaches concerning salvation through Christ's death, the believer's union with him and dependence on him, and the oneness of believers.
10. It is a mistake to regard communion as a means of life for the soul, or presenting the material body, or an offering for sin. One element should not be withheld, nor should this ordinance be exalted at the expense of baptism.

BOOKS FOR FURTHER STUDY.

Arnold, "Terms of Communion"; Hovey, "The Lord's Supper"; Wilkinson, "The Baptist Principle"; Theodosia Ernest, "Madison Avenue Lectures," Vol. VIII.-X.; Williams, "The Lord's Supper"; Howell, "Terms of Communion"; Curtis, "Progress of Baptist Principles."

CHAPTER XIII

JESUS AND THE IMMORTALITY OF THE SOUL

DEATH comes to all. It brings separation, silence, a complete paralysis of the active powers, as far as this life is concerned. What is on the other side of death? Is there anything on the other side? Is there a dim, unconscious life? Does the life of the soul go on in full and conscious activity?

1. *Reasons for Believing in the Immortality of the Soul.* The beliefs of the human race always have been that there is a life beyond, real though unseen by us. Men have instinctively hoped for a future existence. This belief is in accord with the longings of all peoples. It is scarcely possible that a misleading instinct would be implanted in all men in all ages. It does not seem probable, in the government of a wise God, that so much of undeveloped powers would be wasted, for man but begins to live and use his powers when he is cut off. Wise men do not construct machines that are destined to fall speedily to pieces. It is not in accord with our views of God to think that he would construct a wonderful thinking power like Paul and then permit him to utterly perish after a few years. The nature of the mind, the inner man, which possesses the sense of complete sameness while the body is constantly changing, shows the indestructible nature of the soul. It is therefore highly probable that even death will not destroy it. The existence of the seeming inequalities in life, the seeming lack of justice, make it probable that God would make an after life in which all would see God's holiness shining out

distinctly. At the creation God made a great gulf between man and the remaining creation in that man alone was made in the image of God (Gen. 1 : 27). The Old Testament has many hints, intimations, assurances of a life beyond. This belief grew brighter and stronger in the later portions of the Old Testament (Gen. 15 : 15 ; Dan. 12 : 3).

2. *A Sure Foundation for Immortality.* Jesus makes the probability of nature become the certainty of revelation. He brings life and immortality to light (2 Tim. 1 : 10).

He assures us that there is a soul in man not perishing with the body (Matt. 10 : 28) ; that the good and the bad alike have a conscious existence (Luke 16 : 19-23) ; that the soul is of inexpressible worth (Matt. 16 : 26). He declares that man is immeasurably superior to the animal creation (Matt. 12 : 12). He declares that men live in God's sight, that Abraham, Isaac, and Jacob are men of to-day (Matt. 22 : 32). Moses and Elijah came to hold converse with Jesus (Matt. 17 : 3). The resurrection of Jesus is a proof that death does not end all, for it could not destroy Jesus. He came out from it, giving assurance thereby that for himself and for his people, who are one with him, there is an endless life (John 14 : 19). He teaches that all share in a conscious immortality. God alone has in himself the power of self-existence ; he cannot but live. But he confers upon all men this likeness to himself, the power of an indestructible life.

3. *Mistakes Concerning Immortality.* Materialism, denying that there is any spiritual nature in man, nothing apart from matter, denies to man any life beyond. This life is all. Jesus teaches that God is spirit, not matter, and that man has, along with a material nature, also a spiritual nature. Materialism is a vast error, denying God's existence, the existence of any soul in man, the existence of any future life. Any immortality that, as some assert, does not include the distinct personal existence of the individual, is no real immortality. It is a mistake to affirm that the souls of men

are unconscious between death and the resurrection. Jesus teaches a conscious existence in the entire beyond (Luke 16 : 19-23). If there were not consciousness in the beyond the Christian would gain nothing by dying, but the Scriptures teach that it is a very great gain to depart (Phil. 1 : 23).

4. *The Intermediate State.* For the believer there is an instant fellowship with Christ (Phil. 1 : 23); a life under God's watchcare (Luke 16 : 22); a life greatly to be preferred to the present (Phil. 1 : 22, 23); a life thoroughly conscious (Matt. 22 : 32); a living with Christ (1 Thess. 5 : 10); a life of blessedness (Rev. 14 : 13). There is in the intermediate state and beyond, a sinless life, but there will be a growth forever in holiness, in intelligence, in activity, in largeness of character. The intermediate state opens into the life of eternal glory. There does not come at once on the departure from this life a completed being. At the resurrection of the body the work of redemption will be complete (Rom. 8 : 21). Of the impenitent in the middle state it is declared that they have consciousness (Luke 16 : 25); that they suffer (Luke 16 : 23); that they are under control (1 Peter 3 : 19); that they are undergoing punishment (2 Peter 2 : 9). Their unhappiness will not be complete until after the resurrection. The intermediate condition with its suffering, develops for the unbeliever into hell in the fullest sense.

5. *Mistakes as to the Intermediate State.* It is a mistake to regard the intermediate state as one in which the pious are through their sufferings freed from their imperfections that clung to them in their lifetime. The sufferings of Jesus made a complete atonement for sin; there are needed no additions to the work of Jesus. The doctrine of purgatory is an invention of men. It is a mistake to think of the prayers of the living as availing to benefit the pious dead.

The Scriptures give no warrant for praying for the dead. If the prayers of the living could help the pious dead to a higher life or rescue the lost from their lost estate, it is inconceivable that the New Testament would not speak of it.

SUMMARY.

Death has reigned over all. Is there a continuation of the life beyond?

1. The instincts of men, the nature of the mind, the nature of a wise and holy God, and the Old Testament, teach the future life.
2. Jesus in his teaching and resurrection, is the assured proof of the existence of the soul in the beyond.
3. He taught plainly that, contrary to materialism, all men live on, continuously, consciously.
4. The condition of the blessed in the intermediate state is one of conscious happiness from the immediate presence of the Saviour, and of growth. The life of the impenitent dead is one of conscious suffering.
5. The intermediate state is not a place for reforming the impenitent or refining the pious through sufferings.

BOOKS FOR FURTHER STUDY.

Fairbairn's "Idea of Immortality"; Luthardt's "Saving Truths of Christianity"; "Christianity the Religion of Nature," by Peabody; Discussions in Hovey's, Strong's, Johnson's, Hodge's, Systematic Theologies; Joseph Cook, "Does Death End All?"

CHAPTER XIV

JESUS AND HIS SECOND COMING

JESUS exercised a personal ministry on the earth, covering a period of three years and over. He then went away from human sight. Jesus is now at the right hand of God, clothed with all power (1 Peter 3 : 22) ; is head over all things for his church (Eph. 5 : 23) ; watches over individual churches (Rev. 1 : 20 ; 2 : 2) ; lays hold upon individual men (Phil. 3 : 12) ; intercedes for his people (Rom. 8 : 34) ; upholds all things (Heb. 1 : 3).

1. *Jesus Will Come Again.* He came, at the first, after an announcement of many centuries. He will come again. This coming will be in a bodily shape (Acts 1 : 11) ; visible to the sight of men (Matt. 24 : 30) ; sudden (Luke 12 : 35-40) ; there will be premonitory signs (Matt. 24 : 29, 30). All the New Testament writers speak of a future coming of the Lord Jesus.

The Old Testament is full of the hopes of a first coming. The New Testament is equally full of the hopes of a second coming. Not all the references to the coming of Jesus refer to the one final coming of Christ. Jesus speaks of a coming to the men of his day (Matt. 10 : 23). He speaks of a spiritual coming to his people (John 14 : 18). He speaks of a coming in temporal judgments (Rev. 2 : 5). Many passages refer to these prior and continuous comings of Jesus. Every crisis in the history of the church may be looked upon as a coming of Jesus. But beyond all these comings there is a personal coming (Matt. 16 : 27). His coming will be preceded by a proclamation of the gospel in all lands (Mark 13 : 10). There will be a great apostasy of

professing Christians (2 Thess. 2 : 3). There will be a revelation of the power of Satan (2 Thess. 2 : 8, 9).

2. *The Purpose and Accompaniments of His Coming.* It will be a manifestation of Jesus (2 Thess. 1 : 10). There will be the overthrow of all his enemies (2 Thess. 1 : 8, 9). There will be the establishment of the kingdom and the consummation of all things (Matt. 19 : 28 ; Acts 3 : 21). At the coming of Jesus the dead will be raised (1 Thess. 4 : 16). At his coming all nature will be glorified (Rom. 8 : 19-23) ; a new heavens and earth will appear, death will be destroyed, and all the enemies of Jesus will be under his feet (1 Cor. 15 : 26). The work of saving men will stop with his coming (1 Cor. 15 : 28). But Jesus will remain forever the head of his people, the object of worship, the foundation for eternal salvation. Praise will always be given to the Lamb that was slain (Rev. 5 : 13).

3. *The Time of His Coming.* The apostles and early Christians hoped that he would come again in their day. The time of the coming was hidden from the mind of Jesus during his earthly ministry (Mark 13 : 32). Jesus intimates that his coming may be a long time in the future (Matt. 25 : 14-19). The parables of the leaven and the mustard seed intimate that Jesus, through his agencies, will get a controlling influence in the world (Matt. 13 : 31-33). Jesus teaches that the Holy Spirit will be a more efficient worker among men in the flesh than he himself could be. His going to heaven, his absence in person, would contribute to the efficiency of the church (John 16 : 7). It is the duty of the church to hasten the coming of the kingdom (2 Peter 3 : 12, R. V.), to work and wait, to evangelize the world. There is mentioned in Rev. 20 a time of blessed Christ dominion over the world. This period is called the millennium. Concerning this time, the nature of that blessed era,

and the preceding events, it is not possible to speak with certainty. Of this we are sure : Jesus Christ is, he reigns, he has all authority, he has promised all power to a faithful church, he has an abiding interest in the welfare of men, he will return again in person. The church must be in a constantly expectant attitude. The coming of the Lord Jesus is the teaching of the New Testament, the blessed hope of the church (Titus 2 : 13). It has been especially dear in times of persecution. The tendency of prosperity, the seeming fixity of the laws of nature (2 Peter 3 : 4), engrossment in outward life, obscure this teaching. The prophets did not understand many things in the Old Testament, and it may be that some parts of the New Testament will remain obscure until light is thrown upon them by the accomplishment of the things foretold.

4. *Mistakes Concerning the Second Coming.* It is a mistake to conceive of the final coming of Jesus as entirely spiritual. There are spiritual comings, but there is a personal, bodily coming. It is a mistake to fix accurately the time of the coming. If Jesus in his earthly ministry did not know the time of the second advent, it is foolish in his people to assert their knowledge. Our duties are plainly revealed ; the future God keeps hidden in his own counsels (Acts 1 : 7). We should be content to allow God to know many things that we cannot know. The attempts to fix the date has always resulted disastrously, leading many who were deceived to throw away their faith in the Bible itself.

SUMMARY.

Jesus ascended to the right hand of the Father, whence he exercises a sovereignty in the world for the welfare of his church.

1. Before leaving he announced that he would again return in person, visibly, suddenly, to the earth. He comes in all the ages, in varied ways, spiritually, in judgments, in his providences.

2. His coming will mean the public overthrow of his enemies, the resurrection of the dead, the judgment upon all men, the release of nature from its bondage.
3. The Scriptures reveal a long period of blessedness on the earth, when Christ shall reign supreme. The time of his coming is hidden from men, and the uncertainty constitutes a moral testing.
4. It is a mistake to conceive of the advent as entirely spiritual, or to try to fix the time.

BOOKS FOR FURTHER STUDY.

For the view that Christ will come before the millennium, see Elliott; "Maranatha," by Brooks; Kelly's "Advent of Christ Pre-millennial." For the view that the millennium precedes the coming of Christ, see Brown's "Second Advent"; Fairbairn on Prophecy, and discussions in Hovey's, Hodge's, and Strong's Theologies. For the view that it is not possible with the present light to decide, see Johnson's "Outlines of Theology."

CHAPTER XV

JESUS AND THE RESURRECTION

THE body goes back to dust. Nature gives no hint that anything utterly dead can live again. The belief in a resurrection can rest alone upon a revelation. The Old Testament teaches this doctrine, and the New Testament teaches it much more fully. There might be a conscious life of the soul apart from the body, but Christianity teaches a union of a glorified body with a glorified intellectual and moral nature.

1. *There Will be a Resurrection.* At the coming of the Lord Jesus the dead, just and unjust, will all be raised (1 Cor. 15 ; Dan. 12 : 2). The word resurrection means a rising again. The body and soul will be reunited. The just will rise to a glorified life. The unjust will rise to condemnation (John 5 : 29). Those alive at Christ's coming will be changed, entering into glory without passing through the grave (1 Cor. 15 : 52). Those raised to life during the ministry of Jesus came again under the power of death. Jesus was the first one who, having passed through death, entered upon an endless life (1 Cor. 15 : 20).

2. *The Nature of the Resurrection Body.* The Scriptures do not teach that there must be in the raised body the same particles of matter that composed it at the time of death. In the present life there is a constant change in the structure of the body ; every slightest motion produces a change, but there remains through the life the same consciousness, a sense of the perfect sameness of the personal life. If there is the sense of personal identity, with the same

general form of body, especially if there is the slightest physical connection with the present body, it may fittingly be called a resurrection. The believer will feel himself to be the same person who lived on the earth, having the same body, but complete, glorified, the fit servant and helper of a redeemed moral nature. Every vestige of the curse that came upon sin, every vestige of weakness, will have departed. The body of the saint is to be raised incorruptible, glorious, undecaying (1 Cor. 15 : 42, 43). It is called a spiritual body (ver. 44), meaning not a body made up of spirit, but a body under control of the spirit. In this life the body is oftentimes a hindrance ; it will not obey the soul. In that life the soul will be supreme ; the body will be its willing servant. There will be a glorified body, full of capacities subject to a glorified will. There will be memory, activity, recognition, worship, an ever-enlarging life. Nothing is said in the New Testament concerning the resurrection body of the impenitent, for the Scriptures are concerned mainly with the glories of the believer's future. It may be that those of the impenitent will reflect the deformity of the indwelling soul.

3. *The Resurrection of Jesus.* Jesus was raised from the dead with the real body (Luke 24 : 43). It possessed wondrous powers. It appeared and vanished at will ; the closed door was no barrier to its progress (John 20 : 26). He rose to die no more. His resurrection was necessary to show the truthfulness of his claims, to show his divine nature, to finish the reconciliation with God, to overcome death and take away its sting. His resurrection is a prophecy and pledge that all his followers shall, in like manner, overcome death. They shall be raised in the likeness of his glorious body (Phil. 3 : 21). It is fitting that the body, bearing a curse on account of sin, shall share in the effects of Christ's triumphant work. The denial of the resurrection of the

believer's body is, in reality, a denial of the resurrection of Jesus (1 Cor. 15 : 16). The early disciples preached Jesus and the resurrection. A Jesus with his dead body in the grave would mean a defeated Christ and an unsaved race of men (Rom. 4 : 25).

4. *Mistakes Concerning the Resurrection.* It is a mistake to deny, in the interests of the spiritual nature, a literal resurrection. There is nothing sinful in matter, for Jesus had a body. It is nowhere taught that there will be a resurrection of the flesh, for flesh and blood cannot inherit the blessed life beyond (1 Cor. 15 : 50). It is a mistake to affirm that the resurrection takes place at death, making it purely a spiritual resurrection. This is an ancient false teaching, condemned by the Apostle Paul (2 Tim. 2 : 18). It is a mistake to limit God's power and wisdom by our limited knowledge. We must accept many teachings on the word of Jesus. Many of the objections that persons bring against the doctrine of a resurrection arise from mistaken notions of it (Matt. 22 : 29). We must not reject a doctrine because we cannot fully understand. A person may reject a certain theory of the resurrection and hold fast to the fact of the resurrection.

SUMMARY.

The resurrection is a teaching of revelation. Nature has nothing to teach concerning the coming to life of what is utterly dead.

1. Jesus was himself the first to pass through death and remain forever free from its power. As he is the head of the church, a blessed resurrection is assured to all, which will take place at his coming.
2. The body of the believer will be incorruptible and glorious, a fit organ for the spirit.
3. The resurrection of Jesus was essential to his complete work of redemption, and a prophecy and pledge that all his followers shall rise like him.

4. It is a mistake to deny a literal resurrection or to say that it takes place at death.

BOOKS FOR FURTHER STUDY.

Hanna, Cox, and Goulburn, on the Resurrection; Cremer, "Beyond the Grave"; Westcott's "Revelation of the Risen Lord." Discussions on this topic in all works on theology.

CHAPTER XVI

JESUS AND THE JUDGMENT

GOD has oftentimes displayed his holiness in his providences. The flood, the plagues in Egypt were not displays of power only, they revealed his power working for righteousness. In life and history outward rewards do not, as a rule, correspond with the character. The seventy-third Psalm shows the troubles of a good man perplexed with the prosperity of the wicked. Oftentimes it is the wicked man who is clothed in purple, while Lazarus is in rags. Society has judges and jails to punish men for wrong-doing. God implanted the principle of justice in the hearts of men. If men have their little judgment days it would not be strange if God also had his judgment days.

1. *The Fact and Purpose of the Judgment.* Jesus frequently speaks of a time of judgment (Matt. 25 : 32). Paul announces a day of judgment (Acts 17 : 31). Peter speaks of a time for judging (2 Peter 2 : 9). John speaks of opened books, revealing the inner lives of all men (Rev. 20 : 12). No one can read far in the New Testament without meeting the idea of a judgment occupying the same position in God's government that the human judgment does in the affairs of men. The judgment is not for any increase of God's knowledge ; he knows. It will be a revelation of character, a manifestation of what men really are. There will be displayed before all, God's holy purpose, the justice of all his awards, God's nature in all long-suffering.

God has made preparation for the final, conclusive judgment in preserving unimpaired the memory that goes on

with the man into the next existence (Luke 16 : 25) ; in giving a conscience that reaffirms all God's decisions (Rom. 2 : 15, 16). In the day of judgment all will see and confess that God's awards are right. God's throne is a white throne (Rev. 20 : 11). No one will bring any accusation against God. That day will manifest the secrets of the heart, will show God's method of dealing with men. Good men, unjustly condemned, have appealed to the final judgment for vindication of the rectitude of their conduct. Job, unjustly charged with wrong-doing, and John Huss, at the stake, longed to stand before a God who could judge righteously. Saints have been bewildered by God's seeming long delays to punish wickedness (Rev. 6 : 10). To all such men the day of final judging comes as a great blessing.

2. *The Time of the Judgment.* There is a constant judging of men in that God always has an estimate of every man's character. God sits always on his throne of judgment. There is a judgment that men pass upon themselves when God's truth comes into the heart. The publican condemned himself as a sinner (Luke 18 : 13). Men go, on leaving this life, to their fitting place. Judas went to his own place by his own moral gravitation (Acts 1 : 25). The penitent robber went naturally to his own place, a fellowship with Jesus (Luke 23 : 43). The final judgment is after death (Heb. 9 : 27). It is preceded by the resurrection (John 5 : 25-29). It lies in the future (Acts 24 : 25). The evil are reserved for that day (2 Peter 2 : 4, 9). When life, with all its attendant influences, has fully developed itself, then fittingly comes a public inquiry into a person's character and conduct. The final judgment is not a spiritual process going on in some invisible way, but is an actual, outward event. Jesus, in person, will judge men. The judgment is a real, not a figurative transaction.

3. *Principles on Which it will be Conducted.* It will be based not on profession, but on character (Matt. 7 : 23). It will be based on the nature of the individual. The tares are

burned because they are tares. The wheat is gathered into the garner because it is wheat. The life on the earth is bound up in indissoluble ties with the life in the beyond. Jesus makes appeal to the remembrance of the life here as a reason for the condition there (Matt. 25 : 42). Men shall be judged according to the deeds of this life (Rev. 20 : 12). The judgment will be personal, just, commending itself to every man's reason.

It will not be omnipotence crushing a man, or favoritism saving a man, but the holiness of a good God uniting itself with the memory of a human life lived, that will bring condemnation or award. There will be an abundant salvation to some, a bare salvation to others. There will be the awarding of large honors to the person very faithful, lesser honors to the man not so faithful. The God of all the earth will do right. If men desire strict justice, how much more does God, who implanted this instinct in the hearts of men? Where much light has been given, there much responsibility accompanies it (Luke 12 : 48). Those who have received no special revelation will be treated in a way different from those who have had a full light. There is a law of God written on the heart (Rom. 2 : 15). God knows how to be gracious and merciful ; we therefore need not fear to trust all decisions to his hand. Those will be saved whose names are found written in the Lamb's book of life (Rev. 20 : 12). Their salvation is through God's mercy, on account of Jesus Christ. When saved awards are given according to the life. Every condemned man will be a self-condemned man. His loss of salvation is due to his own criminal neglect. The accusers of a man will be the man's own life and the unheeded words of the Saviour. The man's whole life will go with him to the place of judgment (1 Tim. 5 : 24). Jesus declared that he came to be the Saviour of men, not their accuser (John 5 : 45). All should permit Jesus to be their Saviour before he becomes their judge.

4. *Jesus Will be the Judge.* The judge of men will be the Son of Man (John 5 : 22). The one who judges men will

be one who, having passed through this life and met its temptations, will know how to be merciful as well as just. It is fitting that he who was rejected by men should be honored by the Father as the sovereign and judge of men. It is an assurance also to all believers, of the perfect salvation assured, inasmuch as their brother is their judge (Heb. 2 : 11). It will be a manifestation to all who rejected Jesus of the awfulness of their guilt, in that they rejected so great a Saviour. Jesus will say, Come, and Depart. The person who finds in Jesus a Saviour need have no fear of the judgment (1 John 4 : 17). The friend of sinners is appointed the judge of all. Reasonableness and righteousness will be the characteristics of that day. God has no pleasure in the death of the wicked (1 Tim. 2 : 4). Jesus shed tears when announcing the fate of the holy city (Luke 19 : 41). The continuance of men in sin is a cause of great grief to God (Gen. 6 : 6).

5. *Mistakes Concerning the Day of Judgment.* It is a mistake to press to a literal meaning all the terms used to describe that day. There are no actual books to be opened, no throne to be occupied. They are figurative expressions, but they stand for some very real and true teachings. The word "day" may mean a period of time. The essential fact is, that there will be a period when every man's heart will be made manifest. The word "appear" in 2 Cor. 5 : 10, means manifest. It is a mistake to look upon God as a judge only. He is also a God, merciful, gracious, easy to be entreated, desiring the welfare of all whom he has made. He calls punishment his strange, his undesired work (Isa. 28 : 21). It is a mistake to regard justice and mercy as utterly antagonistic, as though they can find no place in the heart of Jesus. No other teacher ever uttered words so severe as those of Jesus, to those who were fixed in wickedness (Matt. 23 : 33). No one ever was so tender to the

broken-hearted penitent (Luke 7 : 47). Jesus is tender ; Jesus is just.

SUMMARY.

The principle of justice is implanted in the nature of man, but in this world rewards are not according to character.

1. There will be a day of final judgment before God. The purpose is to manifest character, to show men to themselves and to others, to show God's holiness and prove his reasonableness in his awards.
2. There is constant estimating of character, but the final judgment will take place after death, after the resurrection, when soul and body are reunited.
3. The entire life will form the basis of the judgment. Salvation is entirely through the grace of God, but within the saved life God has introduced the principle of awards in accord with the life here.
4. The judge will be Jesus. Knowing all men, he will be a tender and true judge.
5. It is a mistake to interpret book, throne, day, too literally. God is not judge only and mercy does not exclude justice.

BOOKS FOR FURTHER STUDY.

Discussions of this subject will be found in full in the Theologies of Hodge, Pendleton, Strong, Hovey, and Johnson.

CHAPTER XVII

JESUS AND FUTURE PUNISHMENT

THERE is punishment in this life, under the operations of God's laws. Suffering and sin always dwell near each other. If the character goes on unchanged into the next existence, and the same God holds sway there, then punishment must be found there also. What the life there shall be can be revealed to us fully only through Jesus Christ. Jesus knows, and he would not deceive or frighten men with unrealities.

1. *There is a Punishment in the Future for the Finally Impenitent.* This is described in various ways. Heaven and hell are in the widest contrast to each other. The difference in the conditions of persons in the future existence will appear from placing side by side some terms from the teachings of Jesus.

The right hand, Matt. 25 : 33.	The left hand, Matt. 25 : 33.
The sheep, Matt. 25 : 33.	The goats, Matt. 25 : 33.
Eternal life, Matt. 25 : 46.	Eternal punishment, Matt. 25 : 46.
The narrow road, Matt. 7 : 14.	The broad road, Matt. 7 : 13.
Life, Matt. 7 : 14.	Destruction, Matt. 7 : 13.
Wheat, Matt. 13 : 24.	Tares, Matt. 13 : 25.
Garner, Matt. 13 : 39.	Furnace of fire, Matt. 13 : 42.
Righteous shine forth, Matt. 13 : 43.	Weeping and gnashing of teeth, Matt. 13 : 42.
Sitting with Abraham, Matt. 8 : 11.	Outer darkness, Matt. 8 : 12.
House standing, Matt. 7 : 25.	House falling, Matt. 7 : 27.
Rock, Matt. 7 : 25.	Sand, Matt. 7 : 26.
Wise, Matt. 7 : 24.	Foolish, Matt. 7 : 26.

In Abraham's bosom, Luke 16 : In torments, Luke 16 : 23.

23.

Come ye blessed, Matt. 25 : 34. Depart, ye cursed, Matt. 25 :

41.

Went into the wedding, Matt. Door was shut, Matt. 25 : 19.

25 : 10.

Resurrection of life, John 5 : 29. Resurrection of condemnation,

John 5 : 29.

As a true teacher, Jesus could not have meant that all is heaven beyond. These opposing words stand for opposing conditions. Words can have no meaning if all these expressions point to one blessed destiny for all. If the words of Jesus are accepted as final, there must be a penalty in the beyond for the finally impenitent.

2. *In What the Punishment Consists.* Banishment from God's face and from all holy influences, the presence of a conscious guilt, the workings of memory, the remembrance of lost opportunities, the probable infliction of positive penalty, these form a part of the future misery. The principle element of suffering will be the sinful indwelling heart which everywhere brings wretchedness when awakened to a sense of its guilty condition.

The expressions describing the punishment cannot always be taken literally. The words worm and fire, if taken literally, are contradictory expressions. But if the terms used are figurative, as they must be in describing an existence unseen by us, they express real sufferings. They all describe an utterly undesirable state from which Jesus would save us.

3. *The Punishment is Endless.* The same word expresses the duration of the punishment that expresses the duration of the blessed condition of the saved (Matt. 25 : 64). Both teachings rest on the same foundation. Jesus teaches that there is a gulf, a great gulf, fixed between the conditions of men in the unseen life (Luke 16 : 26). Jesus closes his

teachings on the condition of men in an unsaved state by the figures of the shut door (Matt. 25 : 10), the tares in the furnace (Matt. 13 : 42), the outer darkness (Matt. 25 : 30). If the punishment were temporary, how easily Jesus could have made it plain. Jesus taught that men have light enough (Luke 16 : 29), that dying in sin means exclusion from his presence (John 8 : 21). He teaches that there will be gradations in punishment (Luke 12 : 48). It is in accord with righteousness that punishment should follow wrong-doing. If there is everlasting sinning, there must be everlasting punishment. Sin ripens into fixedness of character. Even while free agency may remain, there may be a settled obduracy of heart. Suffering has no power to change the governing disposition. Jesus speaks of an eternal sin (Mark 3 : 29), a sinning that goes on eternally, or that has eternal results. If Jesus intended to describe an endless punishment, it is difficult to conceive how he could have done so more clearly than he has in his teachings. Jesus never rejoiced in the penalties that were to come from the rejection of his teachings. When he announced the fall of Jerusalem his eyes were full of tears.

4. *Mistakes as to Future Punishment.* It is declared by some that all are saved at once, that the grave and glory are close to each other. Reason protests against this. This theory would place Pharaoh and Moses on an equality. All the teachings of Jesus that speak of a future punishment utterly oppose this teaching. This is the theory of universal salvation. It is declared by some that all will finally be saved. This must arise either from punishment working a change in the heart or from a second probation. The Scriptures teach that men are judged for the deeds done in the body. There is no hint of any second probation. After death comes, not a second proffer of life, but a judgment. Restorationism finds no place in the Bible. It is

taught by some that the souls of the finally impenitent will be blotted out. This theory is founded upon perverted meanings of the words, lost, destroy, death. A soul is lost that misses the true end of life. A man may be dead in one sense and full of life in another. A man may be dead even while he lives (1 Tim. 5 : 6). He who fails to get that life which is life indeed, is a lost man. Annihilation, which blots out the souls of the impenitent, is not in accord with the saying of Jesus concerning Judas (Matt. 26 : 24). Judas would forever remain a man who had been born. It is a mistake to think that future punishments are arbitrary inflictions. They come as the natural results of broken laws, of rejected opportunities. If a man build on the sand his house must fall. If he resist the Holy Spirit, the heart must become hardened. God is grieved when men sin ; it is no delight to punish men. In this life broken laws in time bring their penalties with them. God is patient, tender, and just.

SUMMARY.

Suffering always accompanies sin. What the next life is can be revealed to us only through Jesus Christ.

1. The belief in future punishment rests mainly on the teachings of Jesus. He always used words descriptive of unhappiness, of misery, of punishment, for the finally impenitent.
2. The punishment will be mainly spiritual in its nature. There will be self-condemnation, the reproaches of memory, the direct judgment of God.
3. The punishment will be endless. The character may become fixed in unholiness.
4. There is no evidence of a future probation. Annihilation arises from perverting the meaning of some Scripture words. Future punishments are not arbitrary inflictions.

BOOKS FOR FURTHER STUDY.

Hovey, "The State of the Impenitent Dead"; Thompson, "Love and Penalty"; Haley, "The Hereafter of Sin."

CHAPTER XVIII

JESUS AND FUTURE BLESSEDNESS

THAT there is a condition of future blessedness for the child of God is plain from the Scriptures. The words of Jesus would be emptied of their meaning if there were no blessed beyond. Jesus speaks of a home with many mansions, of sharing with him a glorified life, of fellowship with Abraham, of eternal life, of a paradise, of fellowship with himself.

1. *Heaven is a Place.* Jesus as a person has locality. The saints with their glorified bodies will be with Jesus and with each other. There is a blessed life for the soul now. Eternal life is spoken of as a present possession. To know God, to know Jesus Christ, is eternal life (John 17 : 3). There will be resurrection bodies, there will be a place for resurrection bodies. This place will find its chief glory from the presence of the Lord Jesus. To be with him will make heaven. Of its locality no information is granted to us. Peter speaks of a glorified earth. It will be no little or mean place where God will manifest his glory to his children.

2. *The Nature of Heaven.* It is a place supremely holy. This is its chief characteristic feature. Mere natural splendors, gold and pearls, would not make heaven. The absence of suffering and the physical limitations of life will not describe the Scripture heaven. It is a place where God reigns supreme, where his will is done gladly, where character has ripened into Christliness, where sin has been driven out of the heart by the indwelling Spirit. Here is

the perfect life—bodily, intellectual, moral, spiritual. Here is holy activity, unwearied devotion, high social intercourse. Depravity, temptation, besetting sins, worldliness, are all in the past. Jesus is the shepherd leading his followers into all the heights and reaches of a glorified life. Paul in the third heaven heard words which it was not possible or lawful to utter (2 Cor. 12 : 4). Heaven is described as a great and glorious city (Rev. 21). The descriptions of heaven cannot all be taken in a strictly literal way. If heaven is described at all to us, it must be done in a figurative way. These figures stand for a great and blessed life, full of conscious activity, of growing intelligence, of blessed companionship, of perfect worship. In that life many mysteries of this life will be cleared up (1 Cor. 13 : 12). Jesus in his earthly ministry was stimulated to holy endeavor by the blessed life ahead of him (Heb. 12 : 2). Heaven is founded upon reasonableness ; therefore there will be gradations in the awards (Luke 19 : 17-19). There is an abundant entrance into heaven, if there has been a thorough devotedness in the life (2 Peter 1 : 11). There is a life barely saved (1 Cor. 3 : 15). There is, at death, a conscious fellowship with Christ. To be away from home, in the body, is to be at home with the Lord (2 Cor. 5 : 6). But this life will not be complete until body and soul are united at the resurrection. There will doubtless be forever a growing life in intelligence and in devotion and usefulness, A life of fellowship with God under the leadership of Jesus must mean growth. The highest life yet seen on the earth reveals, most likely, but a glimpse of what a human soul may be. In this life temptations surround us because the life is on trial. In that life no temptations will arise because, having overcome, it will be kept forever safe through God's strength. Satan, with all his influences, will be restrained for God's children (Rev. 20 : 10).

The Scriptures differ, in a vast degree, from all other writings that claim to be inspired. They are utterly silent on many points concerning which mere curiosity or reverent inquiry would wish clear information. They are full and clear on the existence of a blessed place, its holiness and endlessness, and the way to enter it. They are silent on other points.

3. *Mistakes about Heaven.* It is a mistake to think of heaven as a state solely, as distinct from a place. There is nothing sinful about matter in itself; Jesus had a body. It is a greater mistake to think of heaven as consisting mainly in outward sublimity and beauty. Paradise was beautiful, but it did not keep sin out. Heaven is, above all things, a place of moral beauty. Heaven means holiness. To long for heaven simply to get rid of burdens is not in accord with Scripture teachings. It is a mistake to regard heaven as the main end and aim of the Christian life. Heaven ought not to be forgotten or disregarded, but it is a higher aim to try to do Christ's will, to be conformed to his image. If there are piety and devotion, heaven will come naturally at the end of the life. It is a mistake to think of heaven as a place where perfect uniformity reigns. There will be gradations in heaven depending, not on favoritism, but on fitness. The robber on the cross would enter heaven, but he could not enjoy heaven as Paul could. To endeavor to be of eminent service to Christ on the earth is a better test of the Christian life than to have merely large desires to get to heaven.

SUMMARY.

There is a future life of blessedness for the children of God, which is taught by Christ.

1. As Jesus has a body, so the saints having bodies will dwell in a definite place.
2. It is a place of moral and spiritual beauty, of ripened character

and fellowship with Christ. Temptations will cease, though the life is not complete until the resurrection.

3. Heaven is not simply a condition nor beautiful surroundings. It is better to love Christ's will than to long for heaven. There are gradations of blessedness there.

BOOKS FOR FURTHER STUDY.

For devotional reading, Baxter's "Saint's Everlasting Rest"; Strong's "Theology," p. 585; Johnson's "Theology," p. 302; Speare's "Bible Heaven"; Pendleton. The great poets, as Dante, Milton, are suggestive.

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